GOD'S MISSIONARY PLAN FOR THE WORLD

J. W. BASHFORD

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God's Missionary Plan for the World

BY

BISHOP J. W. BASHFORD

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TO MY WIFE

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PREFACE

In Chungking, China, in January, 1905, I found a very suggestive volume by Rev. R. F. Horton, entitled The Bible a Missionary Book. It was the only volume in West China and had just arrived. Hence I could not accept the loan of it so kindly offered, and I had only a little time to read it while busy with other cares. But the argument and the title of the book took possession of me; and during the succeeding months of travel and meditation, I read the Bible through from the missionary view-point; and the present volume took shape.

If the volume does not speak for itself no further words can now avail. I need only add that I am indebted to Dr. H. K. Carroll, Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for valuable suggestions and also for the title of the volume, which is a more ambitious one than I had selected; to Rev. Stephen V. R. Ford for valuable statistics; and to Dr. F. D. Gamewell, Mr. Charles H. Fahs, Mr. Morris W. Ehnes, and Mr. G. F. Sutherland for exceedingly valuable information; and to Rev. C. H. Morgan, Ph. D., for preparing the running titles and the index.

It seems absurd indeed to attempt an inter-

pretation of the Bible and an expression of the divine plan for the race in a small volume prepared under tremendous pressure of other duties, and even more absurd to hint at a philosophy of history in a brief closing chapter. But it is large movements which are simple and easily foreseen; while details introduce complexity and confusion. It is impossible to forecast the death of any single individual, but quite easy to calculate the life of a generation. It is impossible to foretell where gravity and the wind will leave any single leaf of the forest ten minutes after it loses its hold upon the branch, but quite easy to foretell the exact spot in the universe which one globe will occupy a thousand years from today.

I have dared to sow, the harvest will test the seed, and also the soil. Let us pray God that the seed prove sound, the soil good, and the harvest a hundredfold.

CHAPTER I

The Divine Purpose

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: . . . making known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fullness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth." Eph. 1. 3-11.

Our Two Tasks

The divine purpose contemplates the evangelization of all peoples in pagan lands and the complete Christianization of the races. Draw the line clearly for a few moments between evangelization and Christianization. As soon as every man, woman, and child on earth hears the Gospel, learns the good news, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life," the human race has been evangelized. When every human being accepts Christ as Saviour and Lord, and when the inner spirit and the outward conduct of each are transformed by Christ, then the Christian-

ization of the race will be accomplished. We confine our attention first to the lighter task of the evangelization of the race.

China a Specific Case

We should like to consider the problems which confront us in each unevangelized land. In order to speak from personal knowledge and with greater definiteness we shall draw our illustrations largely from China. Other nations probably would afford equally strong illustrations, were we familiar with them. Besides, the same fundamental difficulties meet us in all parts of the field, and in studying the problem in one field we are studying it in its essential features in all the unevangelized portions of the earth.

Population of the Empire

The best estimates put the unevangelized peoples of the world at between eight and nine hundred millions. For the sake of clearness let us compare the problem which confronts us in the evangelization of one single empire with the problem which confronted the church in the evangelization of Europe and the United States. The best estimates make the population of the Chinese empire four hundred and twenty-nine millions, and the population of Europe and America combined four hundred and sixty-two millions. This comparison of the population of China with that of Europe and America reveals in some measure the size of the task we have

undertaken in that empire alone. Contemplate briefly the efforts which have been required to secure the evangelization and the partial Christianization of Europe and America.

Inadequate Gospel Agencies

1. Think of the number of men and women who have devoted their lives to the spread of the Gospel in Europe and the United States. There are 154,320 ministers of the Gospel in the United States today for a population of 85,568,159. In a word, there is one minister of the Gospel in the United States for every 554 of the population. There are in China in all the churches, substantially two thousand persons, including some women, engaged in the work of evangelization. This does not include the missionary physicians, or teachers, but it does include ordained Chinese preachers. This gives us one minister of the Gospel in China, including all ordained Chinese, for each 219,000 of the population. This perhaps is the fairest basis of comparison. In a word, we have three hundred and seventy-seven times as many ministers of the Gospel in the United States in proportion to the population as we have in the Chinese empire.

United States in Comparison

Including all active Christian workers in China, men and women, native and foreign, we have in the empire one minister, physician, teacher, or Bible woman for each 44,693 of the population; while in the United States we

have a minister, teacher, or physician for each 110 of the population. In a word, we have four hundred and six times as many ministers, teachers, and physicians laboring for the transformation of the United States as we have in China, including native workers.

Proportion of Missionaries

Omitting the native workers and not counting the wives of the ministers, teachers, and physicians, who are not counted in the United States, but including among the missionaries not only the ministers proper, but all men and women who have gone to China as missionary teachers and physicians, we have in the Chinese empire one missionary for every 156,428 persons as compared with one preacher, teacher, or physician for every 110 of the population in the United States, or fourteen hundred times as many in proportion to the population as in China. But putting the comparison in any one of the three forms we have in the United States from three hundred and seventy-seven to fourteen hundred times as many people laboring for Christ in proportion to the population as we have in the Chinese empire. The longer one dwells upon these facts, the more fully will he realize how pitiful are the resources, how few the agents placed at God's disposal for the evangelization of the heathen world as compared with the resources and agents employed in Christian lands.

With so few workers how and when can the church at home reasonably expect the evangelization of the human race?

Periods of Evangelization

2. In the element of time, it has taken nineteen hundred years for the Gospel to spread through Christendom. Counting twenty years as the period of service of Christian workers, the evangelization of Europe and the United States has required ninety-five generations of workers. Think of the number of men and women whose lifelong labors have been required during the last ninety-five generations to lead Europe and the United States with their 462,000,000 people to that state of Christian life which thus far they have attained. If we are to demand any similar period of time and any similar number of workers for the evangelization and the partial Christianization of the Chinese empire with almost equal population, a very large and heavy problem confronts the Christian church. When we enlarge our undertaking from the evangelization of the 429,000,000 Chinese to the enlightenment of the 900,000,000 of India, Africa, China, and the islands of the sea, the task becomes an appalling one.

Comparative Expenditures

3. Think of the money which is required even to maintain the churches and to make the slight advances which we are able to make at home. It has been estimated that the members of

the Methodist Episcopal Church alone give for all purposes some $40,000,000 a year—an average expenditure of over twelve dollars per member. If the same proportion is maintained by the other churches, the annual expenditure for all church and benevolent purposes is $4.25 for each man, woman, and child in the United States. Using the same ratio for Europe, the total expenditure made by governments and by individuals for the maintenance of religious and charitable institutions of Christendom would be $1,963,500,000 per year. It is safe to count the total expenditure for Christianity including churches, schools, colleges, hospitals, charity, etc., at $1,500,000,000 a year. Upon the other hand, when we return to the evangelization of China, the Methodist Episcopal Church through the Parent Board, the Woman's Board, and private donors gives $250,000 a year for that purpose. True, this church is not alone responsible for the evangelization of China. But neither is this church alone responsible for the Christianization of the United States. From the statistics available we estimate the contributions of all the Protestant churches and Roman Catholic churches, combined, at approximately $2,000,000 per year for China. In a word, the expenditure for the United States and Europe is seven hundred and fifty times as much as the

Contributions for China

expenditure for the evangelization of China with almost as large a population.

Summing Up the Factors

Summing up the three factors which we have thus far considered, we find that to evangelize the 462,000,000 of Europe and the United States and to maintain our Christian institutions in their present degree of efficiency, there were required 1900 years of time, ninety-five generations of evangelists, with the lives of millions of ministers, teachers, and lay workers, and at present an expenditure of one and a half billion dollars a year. Human nature remains much the same the world over. The Chinese are much the same as Europeans or the Americans, only they are a little firmer in devotion to their existing civilization and to their existing customs than are Americans. Enlarging our task so as to include all the unevangelized people on earth—more than double the number in China—surely the problem which confronts us is a discouraging one.

Chinese Solidarity

Moreover, Europe at the time of her evangelization was divided into more than two score nations, and the very rivalries of these countries led part of them to accept Christianity out of strife and to pour out their lives and money for its spread. At the time of the Reformation, for instance, certain nations poured out their money and blood like water for the propagation of the Protestant faith, and others made equal sacrifices

for the propagation of the Roman Catholic faith, each of them making enormous sacrifices for the propagation of a branch of the church. So, "even through strife," as Paul wrote, the kingdom spread. But the Chinese are a compact people. They have one written language. They are dominated to a large extent by a single type of civilization. They constitute one great empire. Here, therefore, we attacked, not a divided people which could be conquered piecemeal and one part of which could be turned against the other part, as in Europe; we attacked a solid mass, pagan throughout. Looking at the problem from this point of view, the task was indeed an enormous one.

Chinese Language a Barrier

In addition is the difficulty of mastering the Chinese language. When one learns the twenty-six characters which constitute the English alphabet, so that he can recognize them at a glance, pronounce them at will, and write them readily, he can with the use of a dictionary read and write our language intelligently. A student twenty years old ought to master our alphabet in a day and be able to read and write in a few weeks. To learn Chinese, one must master a new character for every word which he acquires. Kang-hi's lexicon contains 44,449 Chinese characters. Fortunately less than a third of this number of characters appear in the current liter-

ature of the empire. Indeed I suppose one might claim to be a fair Chinese scholar who had mastered five thousand characters, although a native telegraph operator is required to master six thousand characters. These five thousand characters are exceedingly complex and exceedingly difficult to differentiate. Our "m" resembles our "n"; "u" resembles "w"; "o" resembles "q," etc. Think of the infinitely minute variations which must be made in order to differentiate not simply twenty-six characters, but five thousand characters from each other. It requires a constant and almost an absorbing exercise of the memory to keep these characters differentiated in one's mind after they once have been mastered. Here, then, is an almost insuperable barrier to the conquest of Chinese civilization and to the winning of four hundred and twenty-nine millions. While no single language in India perhaps presents so great a barrier, our missionaries there are now preaching in thirty-seven different languages or dialects, and must master a hundred more in order to reach all her 300,000,000 people. In Africa we are obliged to create a written language out of an infinite variety of dialects for her 150,000,000 people. Similar barriers to these found in China, India, and Africa confront us in every mission field on earth.

Difficulties of Other Fields

Moreover, in attempting to overcome the most

Roman Catholic Abuses

enduring pagan civilization ever produced we suffer in China, as in South America and Mexico, from the disadvantage of having Christianity misrepresented by the Jesuits. We must do the Roman Catholic Church the justice to say that John of Montecorvino translated the New Testament and the Psalms into Chinese and that thousands upon thousands of Chinese have caught through Roman Catholic teaching enough of Christ to enable them to die for him in times of persecution. Upon the other hand, the Jesuits, as indeed all orders of the Roman Catholic Church, believe in the union of church and state, and from the first have mixed in the political affairs of eastern nations. So notorious was Jesuit interference with the political affairs of Japan that the Japanese, like many European nations, were compelled to banish them from the empire. In 1898 the Jesuits induced the French government to secure from China by pressure a treaty granting to all Roman Catholic missionaries civil as well as ecclesiastical authority over their converts and conceding to foreign Catholic priests in the empire the rank of mandarins, or officials, and to the bishops the rank of viceroys. The Chinese government, in order to prevent too gross an abuse of civil power by the Catholic priests and also in order to treat all nations alike, offered the same privileges to Protestant mission-

Jesuit Efforts in Japan and China

aries. Through the good sense of these missionaries and the wisdom of their governments, this offer was declined and the Chinese were informed that in the leading nations of the West church and state are entirely separated. The granting of civil power to the French priests in China has increased the abuses which had already sprung up, and the French Catholic priests are continually using this civil power for the acquisition of property, and are insisting upon the civil as well as the ecclesiastical control of their converts. But the great mass of the Chinese no more distinguish between Roman Catholic and Protestant Christians than people in America distinguish between a Cantonese and a Peking Chinese. Hence the Protestants are suffering and must suffer for years to come through the travesty of Christianity presented by the Roman Catholic officials.

English Opium War

A further difficulty, in this case peculiar to China, arises from the fact that even Protestantism largely secured her entrance to the empire through the Opium War. That war and the continued introduction of opium into China through force by the English government are a blot upon the English flag. But it was the Opium War which opened to the missionaries the five leading ports of the empire, and gave us our foothold for the propagation of Christianity.

American Exclusion Act

Again, our work in China suffers humiliation because of our American Exclusion Act. This act is a plain violation of a solemn treaty made by us with the Chinese. The act is so humiliating in its terms that we dare not impose it upon Japan or any nation possessing military strength and spirit. I do not believe it wise or fair to admit the Chinese coolies to free and unrestricted competition with American laborers while the standard of living for the Chinese remains so much below that of the Americans. At any rate, if there is any wisdom in protecting manufacturers in America from foreign competition by tariffs, the same principle demands the protection of the workingmen. Fortunately the Chinese government on economic grounds and the Chinese people on religious grounds are opposed to emigration. China is largely agreed with the United States on the end to be reached. But the terms of the present law which exclude the Chinese by name are humiliating to Chinese self-respect, as similar terms would be humiliating to the pride of any other nation. If we would make the law mutual, forbidding any Chinese to come to America and engage in manual labor and any American to go to China and engage in manual labor, I think it would be acceptable to the Chinese. Surely with substantial agreement by both nations as to the

end to be reached, American lawyers can frame a bill which shall not be so offensive in its terms. Besides, the exclusion law was for years enforced in a harsh and cruel manner. Fortunately, President Roosevelt has stopped this harsh enforcement of an offensive law. But the past harsh enforcement and the present terms of the law arouse the Chinese against Americans, and make Christian work in China more difficult and dangerous upon the part of all missionaries. Moreover, although the Chinese government is making an heroic effort to abolish opium, we must now deal with a people probably a quarter of whom are demoralized by the drug.

Taiping Rebellion and Sins of Foreigners

Once more, Protestant Christianity in China has suffered for more than a generation to some extent from the odium of the Taiping Rebellion. The rebellion was started by a young Chinese, who had had some slight contact with Christianity through one of our Protestant schools. He claimed that during an illness he received a vision of Jesus Christ. He later went to one of our Protestant missionaries and spent a few weeks with him, professing to seek to fit himself for the ministry of the Gospel, but fortunately was refused baptism because he demanded a guarantee of monthly wages following his baptism. This young man, Hung Sui-tseuen, while he was not received into any Christian Church,

nevertheless conducted his agitation under the guise of a Christian, giving instruction in the New Testament and proposing to establish the Heavenly Kingdom of Great Peace upon earth, so that the very name of the rebellion, the Taiping Rebellion, means the Great Peace Rebellion. Later he claimed to be a younger brother of Jesus Christ. Thus the name of Christ was used to sanction more horrible lust and plunder and butcheries in China than have disgraced the church in Europe. The rebellion spread throughout China and the loss of life by sword, famine, and pestilence during the thirteen years is estimated by the careful author of The Middle Kingdom at twenty million people. Finally, Christianity has suffered in China and in every other unevangelized land more than can ever be expressed, by the greed of some foreign traders, by the drunkenness of some foreign residents, by the injustice of some foreign governments in seizing territory, and by the lust of some visitors from Western nations finding shameful manifestation in the absence of home restraints and in the presence of heathen peoples.

Embarrassments in India

In India while the embarrassments have not been the same, perhaps they have been equally great. No one likes to be governed by others even though the despotism be benevolent. There is not the slightest doubt that English

authority in India has tended to the decline of wars, famines, pestilences, and disorders among 300,000,000 people, and has set the Indian in the path of modern civilization. Upon the other hand, we believe that the imposition of alien authority upon the people of India is now causing much chafing upon the part of the young leaders; and, while aiding on the one side, is upon the other side a serious embarrassment to missions.

African Handicaps

In Africa missionary effort is still more handicapped by the horrible cruelty which the United States inflicted upon that continent in the American slave trade, in the yet unforgotten cruelties of the earlier English slave trade, in the present barbarities of the rum traffic, and the atrocities of the Congo government. In a word, we are seriously handicapped in our efforts for the evangelization of the world by the imperfect Christianity of the governments and the civilizations which Christians have thus far developed.

Roll of Obstacles and Evils

When we recall the countless numbers of the Chinese, the solidarity of the heathen civilization which prevails among them, the difficulties of their language, the misrepresentation of Christianity by part of the missionaries in the exercise of civil authority, the disgrace of Protestant England in the Opium War, the embarrassment caused by the terms and enforcement of the

American Exclusion Act, the travesty of Christian civilization by the drunkenness and lust of some traders and travelers in the Orient, the greed and wickedness of foreign nations in seizing Chinese territory and exploiting China for commercial gain, the embarrassment of foreign domination in India, the devilish greed of slavery and rum in Africa, the abuse of civil and religious authority in South America, we must surely recognize that the battle of the ages is on for the redemption of these vast empires. Satan is making his last stand in order to save these vast populations from contact with the living Christ.

The Cry of Pessimism

Possibly in what we have written above we may seem to be contributing to the sentiment which many of the weaker members of our church already hold: possibly friends of missions will regret that we are presenting so dark a picture of the task which confronts the church. Indeed, the great majority of those who are not interested in missions say that the task is simply appalling, that we have more than we can do to take care of heathenism at home, that it is absolutely impossible for us to conquer China for Christ, and especially not only to conquer China, but India, and Africa, and the islands of the sea; that it is worse than useless for us to summon our people to such a quixotic and impos-

sible task, and that our wisest course is to still the fanatics and leave heathen nations with the religions they have followed for centuries and devote our energies to the salvation of America. We can only say in response to this criticism that we have attempted to speak the truth and the whole truth without concealing or abating one jot or tittle for effect. The first condition of successful war is sitting down and counting the cost. We have only two words to add in correction of the false conclusions which the discouraged may draw from the facts presented above.

Missionary Summons from God

First, personally we do not summon a single soul to this task. The missionaries in foreign fields are not the persons summoning the church at home to contribute men and money for the evangelization of the world. The churches at home are not the authorities summoning their members to make the tremendous sacrifices of men and money required to conquer the world for Christ. In a word, the summons is not ours. The summons was issued by Almighty God through his son Jesus Christ. All that any of us who are interested in missions pretend to do is simply to repeat the command: "Go ye, therefore, and make disciples of all the nations." If, therefore, you recoil before the summons, if you say it is a quixotic scheme which can never be carried out and which ought never to have been under-

taken, put the blame where it belongs, back of the missionaries on the field, back of the Missionary Society at home, back of the churches at home, put the blame back on Jesus Christ; nay put it back upon Almighty God who sent his only begotten Son, Jesus Christ, to begin this enterprise; fight out your battle with him. It was not the Methodist Episcopal Church, nor all Christendom combined, which issued the summons, but Jesus Christ himself who said: "Go ye into all the world and preach the gospel to the whole creation." The problem, therefore, is not a human problem. While sin is a human and satanic act, and contradicts rather than reveals the divine will, nevertheless the possibility of sin was contemplated by God from the first and Christ was a Lamb slain from the foundation of the world. It is an immense relief to feel that while the problem is human in its origin, it is divine in the prevision of its possibility, and in the provision to meet it.

Infinite Resources Available

Our second word is this: Not only is the command God's, but the power is his also. The task is indeed appalling; but upon the other side are the resources of the Infinite. Put China with her countless millions, equaling the numbers in the United States and Europe combined, upon one side of the scale; recall again that it has taken ninety-five generations of Christian workers,

1900 years of time, millions upon millions of lives and billions upon billions of dollars to bring Europe and America up to the point of civilization which we have thus far reached; throw into the scale in which China rests India, Africa, Japan, and the islands of the sea; raise the number of the unevangelized from four hundred millions up to nine hundred millions and face the whole world-problem on its quantitative side at once; remember, further, that we cannot separate evangelization from Christianization, that God will not let us rest even when we have carried the message of salvation to the last human being on earth, but that we must help transform the kingdoms of this world into the kingdom of our Lord and his Christ, and thus face the whole world-problem on its qualitative side at once. Now, put upon the other side of the scales, not our finite resources but the infinite resources of Almighty God, and if your soul has faith to catch the vision of the unseen, you will say: "Those that are for us are more than they that be against us." It is only as the problem drives us to God; it is only as the church hides in him, seeks from him wisdom and grace and power for the task, that there is the slightest hope of success. On the other hand, if we seek for the divine resources placed at our command, if we avail ourselves of the power of prayer, of the indwelling

Facing the Whole World-Problem

of the Spirit, of the consecration of men and women and money which the Holy Ghost will inspire, and above all, if we remember that he goes before us and will be with us even unto the end of the world, and that our task is not to conquer nine hundred millions for Christ or even a single soul, but simply to obey Christ and let him make the conquest, then the task becomes an exceedingly simple one. If we reject any part of the commission, the task is indeed impossible; but if we believe and obey every clause of the commission, the task is not only possible, but comparatively easy, because the commission is preceded by the assurance that all authority in heaven and earth is given to Jesus and followed by the promise that he will be with us to the end. "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

Letting Christ Make the Conquest

CHAPTER II

The Divine Order of Procedure

Personal and Racial Blessing

Any fresh study of the Bible with reference to missions is attended with inextricable confusion unless we first recognize the narrower aspects of that Book. In the divine promise to Abraham, we read these strange words: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore: and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." The first half of this passage contains the promise of a personal blessing to Abraham and his seed, which extends even to the driving out of the enemies of Abraham's descendants. On the other side, the race blessing is universal in its terms; and the same Hebrew word for blessing is used to indicate that the nations of the earth shall receive a blessing, not only equal in quantity, but identical in quality with that promised to the chosen people—"And in thy seed shall all the nations of the earth be blessed."

Home and Foreign Factors

The greatness of Frederick Robertson's sermons is due in part to the fact that he always strove to recognize the partial truth which in-

heres in every long-lived error and to put that partial truth in right relations to its complementary truth. Let us also strive to do full justice to that deep conviction of the vast majority of Christians that only after one's duties to himself, to his home, to his home church, and his nation have been fairly met is he at liberty to devote time or means to the evangelization of the world. We shall find that if the conviction of one's duty to his family and home church is taken as the whole truth, it furnishes a distorted conception of Christianity; but we shall find that if this conviction is kept in right relations to one's duty to the world, it finds ample warrant in nature and in the Bible. No man can work for the redemption of the race until he himself is redeemed. And the divine method of salvation is to seek pardon for one's self, then to begin with one's family, to proceed to one's neighbors, to strive for the salvation of one's nation, and to advance to the salvation of the world.

Divine Unfolding in History

Our Calvinistic friends have shown a disposition in later years to broaden and soften their doctrine of divine election. On the other side, I am sure that the study of evolution in nature and the broader study of the Bible have led modern Arminians to recognize a divine election running through nature and through the Bible. Let us notice first, therefore, the underlying truth

of Calvinism, namely, the divine plan in the unfolding history of the race.

Primary Jewish Privilege

"I will bless thee." It must be confessed that the first reading of the Bible reveals God's attempt to call and to save the chosen people and his passing by other nations. So certainly was this the apparent teaching of the Old Testament that the most devout Jews, those best versed in the Scriptures, became Pharisees or Separatists, using that word in its good sense. They believed, on the one side, that the Jews should come out from all other nations and become a peculiar people of God; and, on the other side, they believed that God would exalt them above all the other nations of the earth, not as a means to an end, but as an end in itself. The view was based on what seemed to the Jews, and indeed to all men down to modern times, the natural inequalities of men and of races. To the Jews there seemed to be a divine recognition of this inequality in their providential deliverance from the Egyptians, in the destruction of the Canaanites for their sake, and in the downfall of Babylon while the Jewish people were preserved. Candid critics of the Bible recognize that the Pharisees embraced the most pious and patriotic and many of the ablest Jews, including Paul before his conversion.

So frankly does the Old Testament teach the

Particularism Misinterpreted

doctrine of particularism in blessings that some of the higher critics have adopted the erroneous conviction that the God of Israel was originally a tribal God, and that the Israelites themselves did not recognize the obligation of other nations to accept their tribal divinity. These critics cite the teachings of the Old Testament in regard to the extermination of the Canaanites, the prayer of the 137th Psalm for revenge upon one's enemies, the prayer of Jeremiah 10. 25, for God's wrath upon the heathen, and Jonah's anger at the sparing of Nineveh, as furnishing literary indications of the gradual but imperfect emergence of the Israelitish religion from the stage of worship of a tribal God.

Jesus' Own Action in its National Relations

There has been further cited in favor of the particularistic conception of even the New Testament the fact that while Jesus called himself the Son of man, nevertheless he devoted his life to the Jewish race. When aroused by the cry of need of the outside world, he said: "I was not sent but unto the lost sheep of the house of Israel." It is still more striking that Jesus did not call a single apostle from the Gentile world. Surely there seems to be some sort of divine election running through the Bible.

Light Upon the Family Institution

In favor of the home view that the Bible fully justifies our devotion to our families is the fact that God has placed us in this world, not as in-

dividuals in relations of equal love and service to all men, but as families, the members of which stand in peculiar relations of love and service to each other. There are reciprocal duties and blessings attached to members of each household which cannot become universal. No sane Christian advocates a community of wives and children as the end of Christian brotherhood. Paul goes so far as to teach: "If any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever." Thus we see that the doctrine of personal blessings runs through the New Testament as well as through the Old: "In blessing I will bless thee."

Missionaries Retaining Essential Privileges

Before missionaries condemn their brothers at home for unduly restricting their gifts and services to their families, their home churches, and their native land, let us see whether they have found complete altruism practicable. Missionaries go to Africa and China for the specific purpose of Christianizing these peoples. But they do not permit their zeal for the salvation of the children of the Africans and Chinese to lead them to put their children side by side with native children in the schoolroom and on the streets. Nor are they guilty of pride in their action. Carrying the doctrine of the equality of all men in the sight of God to the extent of put-

ting their children side by side with the natives during the first fifteen years of their lives would lead, not to the salvation of the heathen, but to the corruption of their own. Nor do the majority of missionaries live in Chinese houses, wear the Chinese dress, or live on native food, because they think they can render the Chinese a higher service than that. Hence, however altruistic the missionaries are, they are forced to claim for their children, and for themselves over and over again, special privileges which cannot at present be enjoyed by all the Chinese. "In blessing I will bless thee."

Denominational Loyalty

A more striking illustration of our Pharisaism is found, still possibly in its good sense, in our denominational pride and loyalty. Each of us confidently claims for his church the promise, "In blessing I will bless thee," as if that promise were made by a Methodist God to a Methodist preacher, or by an American Board God to the Congregational Church. Certainly the Roman Catholic Church holds to the divine authority of that hierarchy, and the Episcopal Church holds to the apostolic succession, and the rest of us regard our churches as ends in themselves, destined to spread over the globe and to exist until the millennium.

Summing up the argument, therefore, we find in many passages of the Bible personal blessings

promised to Abraham and to the Jewish nation which are limited to the chosen people; the ablest and most devout Jews were led by their race pride and early exclusiveness to transform the Old Testament into Pharisaism. An early Calvinist cited in favor of the particularism of the New Testament the saying of Jesus that he was not sent save to the lost sheep of the house of Israel, and the fact that he did not choose a single apostle from the Gentile world. All Christians, including missionaries, seek blessings for their own children which they do not strive with equal time and effort to secure for every other child on earth. All missionaries labor for the upbuilding of their own churches and for the advancement of the particular work committed to them in the mission as they do not labor for the advancement of other churches or of other forms of service in their own church. In a word, human nature is finite and cannot strive with equal energy for universal ends. Surely, therefore, a recognition of the limitations of human nature and a study of the Bible alike must force upon us the admission of a divine election in the bestowal of special blessings upon individuals and families and races as the teaching of the Word of God and the practice of the saintliest lives.

Particular Blessings in the Divine Order

Finding, therefore, as divine a warrant for home as for foreign missions, we must judge

True Ground of Home Missions

as to where we shall put our means by a study of the comparative needs of each. Remember that the home work must be maintained: for the salvation of our own, as the base of attack upon the unevangelized world, and a base of supplies for the invading army. Indeed were Christianity in the United States in danger of annihilation, even the leaders in missionary enterprise would favor abandoning the outposts and defending the citadel. We have not the slightest sympathy with those either at home or on the mission field who draw a distinction between the minister and the missionary, and put the latter upon a higher plane. "As his share is that goeth down to the battle, so shall his share be that tarrieth by the baggage: they shall share alike."

Equalization a Requisite

But as there are at home a hundred Christians who see and feel the need immediately before their eyes where one has the prophetic vision of the world field, you may be called, just because you are a statesman of the kingdom, to give your funds for work which lays hold upon the ends of the earth and looks toward the consummation of the ages. We must bear in mind that the Christianization of the home lands is an even greater task than the evangelization of the world. It demands common sense, unrecognized service, and daily drudgery. But we must also bear in mind that the first, last,

and middle step in the Christianization of the home land is so to transform the church and the nation by the cross of Christ as to lead us at least to tell the good news of redemption to all for whom Christ died. The entire problem involved in the Christianization of the race is the overthrow of selfishness in the human heart and the enthronement of Christ therein. If the motive which prompts one to stay in the home land is a greater desire to serve, then the unknown home brother may wear in heaven a brighter crown than the apparently more heroic brother on the field. If the men and means are proportionally divided for the task to be accomplished then one need make no choice as between the two, but offer himself or his means for each alike. But how can we destroy American selfishness and enthrone Christ by retaining for eighty-five million people in our own country more than $38,000,000 out of the $40,000,000 given by us for all purposes? Have we a proportional division of the laborers in the vineyard with one minister in the United States for each 554 of the population and one in China for each 219,000 of the population? Is not the first and most important step in the Christianization of America the teaching of our people such unselfishness as will lead them more equally to divide the total contributions given by themselves for Christian work between

Christ to Replace Self

the eighty-five millions at home and the nine hundred millions in foreign lands? Dr. Watkinson, editor of the London Quarterly Review. states admirably the Christian philosophy which indissolubly joins together our home and foreign work and which will not let us neglect the latter in our zeal for the former. "The missionary enterprise is the very salt of our civilization. Wherein lies our safety? In spiritual magnanimity. If you want to take care of your empire, take care of your missions. The guarantee for your splendor is your sacrifice. You keep your wealth as you give it away in noble causes. The tonic for luxury is the generosity that does and dares for the perishing. If you want to keep your place with the topmost nations, you must do it by a tremendous stoop to those who are at the base. If you want to put a ring of fire around the grandest civilization that this world has ever seen, put a belt of mission stations around your empire, and your empire will last until the millennium."

Home Interests Moving Individuals

One of the noblest, most generous laymen in Methodism recently wrote me that as the Missionary Society had turned over vast sums of money to the foreign field and left the city in which he lives with its great population and its problems in city evangelization only $3,000, he felt that he must devote his contributions to the

evangelization of the foreigners in that city, and to the home needs in America. This man is not narrow in his sympathies, because to my personal knowledge he has shown rare generosity to at least one sister denomination, from which he could not receive the slightest personal benefit. It seemed to him, as it seems to everyone on first thought, that nearly two million dollars raised for missions, and, as he supposed, contributed entirely to foreign countries, gives the missionaries a far better equipment for their work than our pastors have at home. One of the most unselfish and intelligent presiding elders, carrying the burden of foreign populations in a Western state, has expressed similar opinions to me. I am sure, therefore, that there is need of a frank consideration in our church and in other churches of the comparative needs of the home and foreign fields.

Twofold Work of the Missionary Society

It must be remembered that down to the present year the Missionary Society of the Methodist Episcopal Church has used the missionary collections for work at home as well as abroad. Indeed, the purpose of the Missionary Society frankly stated in all our Disciplines has been to secure funds "for the better prosecution of mission work in the United States and in foreign countries." Hence, of the total receipts of the Missionary Society, forty-two and a half per cent

have been devoted to the home field and fifty-seven and a half per cent have been devoted to the foreign field. The General Conference of 1904 provided for the division of the Missionary Society into the Board of Home Missions and Church Extension, and the Board of Foreign Missions; and therefore, from now on, the missionary collection received for Foreign Missions will be divided among the foreign countries.

One to Twenty-six

Remember that the home missionary collection will be devoted to the United States alone, while the foreign missionary collection must be divided between twenty-six foreign countries.

One Collection for Many Needs

Remember that the proportion of the foreign missionary collection which reaches any one of these twenty-six foreign lands must supply in that land the needs which are met by all the home collections combined. To illustrate:

Current Expenses

1. A vastly larger sum of money than all the benevolent collections put together is raised each year in the United States for the support of pastors and the maintenance of the home churches. But the missionary collection sent to the twenty-six foreign lands must be used largely for the support of the missionaries, and later of the native pastors and teachers. Perhaps someone asks, in surprise: "Are you not training the new converts in these lands to self-support?"

Yes, and the converts in most heathen lands and perhaps in every heathen land, are giving a far larger proportion of their incomes for the support of the Gospel than are American Christians. But we must remember that at the opening of our work in heathen lands we have no foreign converts to be trained in self-support. We acquire our membership slowly. Besides, we at home do not dream of the poverty of the pagans at the time of their conversion. It has taken the Methodists in America one hundred and fifty years to advance from the financial condition of the Salvation Army to their present financial condition. But the members of the Salvation Army have comforts undreamed of by the people in Africa, India, and China. To ask these new converts from heathenism to become immediately self-supporting is like asking your baby in the cradle to earn its own living.

Buildings

2. Some portion of the missionary money devoted to the foreign countries must be used to build churches and parsonages. We have had for years a Church Extension Society in the United States to aid in the building of needy churches. That Society with the several million dollars contributed to it has achieved remarkable results in the spread of American Methodism. But at the founding of the Church Extension Society, we had in the United States literally

thousands of churches already built. The funds of the Church Extension Society have been used, as the name implies, to extend the work of Methodism in the United States. Upon the other hand, at the beginning of missionary work in foreign lands we must use most of our small pittance received by each foreign country in building parsonages and churches. For instance, the Missionary Committee at its last meeting voted to open work in France, and devoted $5,000 to that purpose. Suppose Bishop Burt decides to open the work in Paris. Plainly his first duty is to secure, either by building a parsonage or renting a house, a home for the missionary to occupy; for how can he appeal to Parisian Methodism to build a parsonage for the pastor when possibly we have not a French Methodist in Paris?

Christian Literature

3. We have still another collection in our Church, entirely separate from the funds raised for the support of our home churches, and from the Church Extension collection, namely, the collection for the Tract Society and the Sunday School Union. In addition to the money received by this collection, we secure large amounts from subscriptions to our periodical literature. But we have already provided at our hand in America an immense amount of Christian literature of the Methodist type, not to speak of the libraries

upon libraries of general theology and Christian literature. Upon the other hand, in China, we must absolutely create a Christian literature. There is not a single text-book on philosophy written from a Christian point of view like the books of Professor Bowne. There is not a single volume of Methodist theology in existence for the more than 429,000,000 Chinese today. All the Protestant missionaries in China are united in the revision of the Bible in Chinese, because our early translations were made before we knew the language well enough to translate the book accurately. The New Testament is now finished, and the Old Testament is yet to be revised. The Christian churches have agreed upon a translation of a hundred hymns of the ages to be used by us all in our worship. And these two books are the only two volumes thus far agreed upon for common use in China. Do you not see how great is the need of funds for creating and putting all kinds of Christian literature in reach of the 429,000,000 in China, as compared with our needs for additional Christian literature in the United States?

The Bible

But China is only one of the twenty-six countries to be supplied. In India we are now preaching in thirty-seven dialects, and the Bible should be put into each in order to reach the people of each region. In Africa we must create a written

language or languages into which the Bible may be put for the Africans, or else teach these immense, ignorant masses of people one or more European languages. The American Bible Society and the British Foreign Bible Society are doing work of incalculable value in supplying foreign lands with the Word of God. But they cannot publish even a line of note or comment on the Word; and they need from three to five million dollars to put the Bible in the home of every Chinese family able to read and write in China alone, not to speak of other needy nations. Fortunately the Tract Society of our church also is world-wide in its sympathies. But it was able to send to China last year only $1,550. A moment's consideration shows how inadequate are these separate provisions of the Bible and Tract Societies for the needs of pagan nations. Part of one single Foreign Missionary collection must, therefore, be used to supply the need for literature in addition to supporting pastors, building churches, parsonages, etc.

Education

4. We have in the United States an exceedingly important educational collection. It now represents the work of two former societies in our church. The helping of many young white students and of many more colored students depends upon the annual educational collection of Methodism. But the smallest part of the money

used for Methodist education comes through our educational collections. For instance, during 1906 more than $4,000,000 were secured for our colleges and universities, for our academies and seminaries and theological schools, by private solicitation. Here again, turning to the foreign mission fields, the single missionary collection in addition to the three purposes named above must supply all the funds secured for education at home by the annual public collection and private solicitation. Better still for the home field, and worse for the foreign field, under all Christian governments, including the United States, enormous sums are raised annually by taxation and devoted to the education of our children; whereas no pagan government by its own initiative has originated and maintained a system of public education. The missionary collection must, therefore, supply us in the twenty-six pagan lands not only with parsonages, with churches, with pastors, with literature, but with colleges, preparatory schools, and seminaries, and in addition with day-schools, corresponding to the common schools in the United States maintained by vast sums raised from taxes.

Imperative Need of Hospitals

5. Turning to the hospitals to be supported largely from this single missionary collection, the need of heathen lands is still more appalling. But the comparison already made sickens the

heart of one at work in the foreign field. I cannot press it further. Suffice it to say that the members of the Methodist Episcopal Church contribute by public and private gifts some $38,000,000 a year for the identical objects among our 85,000,000 people for which they contribute $1,754,239 a year for use among over 800,000,000 needy heathen peoples.

A Fairer Division of Funds

Making our illustration still more concrete, you contribute $38,000,000 a year for use at home among 85,000,000 people for the same objects for which you contribute $250,000 a year for use in China, among 420,000,000 of your more needy brothers and sisters. God calls me to present the facts to you, but he has made you responsible for the decision. If you still feel that the home field is the more needy, then bestow your gifts in America; but if you feel that Christ would like to see a fairer division of the funds, then help to make it.

Verdict of a Business Man

We close this brief résumé of foreign needs with a quotation from one who is not a missionary or a minister but a clear-headed, successful business man. John Wanamaker, having visited the foreign field, writes: "In all my life I never saw such an opportunity for the investment of money. As I looked at the little churches, schools, and hospitals and inquired as to the original cost, I wished a hundred times I had

known twenty-five years ago what I learned half a year ago."

Comprehensive Law of Love

Summing up the entire argument of this chapter upon the relation of the home to the foreign work, we find that while Jesus makes the individual so far an end in himself as to be subject only to God, and makes "beginning from Jerusalem" the divine order of the kingdom, he clearly teaches that the Law of Love is universal, and that the training of our children and the building up of our home churches must constantly aim at equal blessings for God's other children. Christ furnishes the solution of the problem which confronts the modern church and modern civilization by recognizing God, neighbor, and self as the three everlasting factors in the moral and spiritual kingdom and in placing the three in their divine order. He did not deny God, which is atheism; nor, with Confucius, confess ignorance of him, which is agnosticism; nor, with Haeckel, lose God in the physical universe, which is materialism. He did not sacrifice the individual to the community, which is socialism; or make the public the victim of personal greed, which is individualism; or sink both man and society in God, which is pantheism. Rather he put each man on an equality with his neighbor and both in perfect obedience to God, thus providing for a Christian commonwealth or world-

family, based on the fundamental truth of the Bible, the Fatherhood of God.

Selfishness Sure of Defeat

Is it not a striking fact that as parents have centered their affections and bestowed all their wealth upon their children, these children have lost their spiritual fiber. Wealth, bestowed on families, has ruined so many boys as to give rise to the adage, "Where the father began, the son leaves off." More than half our rich men's sons would be better off had they been born poor. What is this but a demonstration that family selfishness is a violation of the law of the universe? The same law holds in regard to ecclesiastical and national selfishness. Can you point to any church or nation on earth which has morally or financially impoverished itself by helping the weaker peoples of the earth? On the contrary, whenever a nation or a church becomes wealthy and then self-centered and labors for self-aggrandizement, or yields to self-indulgence, its sudden destruction or slow decline is one of the most impressive lessons of human history. "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want." Jesus states the law for nations and churches as well as for individuals in its positive form: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they

give into your bosom. For with what measure ye mete it shall be measured to you again."

Election to Divine Duties

There is indeed a divine election of individuals and of nations; but it is an election to the performance of divine duties, not to the enjoyment of divine prerogatives. There is indeed a divine call of individuals and of nations running through the Bible. It is a call of the individual to serve the family, and of the family to serve the nation, and of the nation to serve the race, and of the race to glorify God. Only as both the individual and the community center in God can our finite resources be reinforced by the infinite riches of heaven. It is only as man ceases to be self-centered and becomes God-centered that he is able to do all things. This is the secret of faith. Here is the key to the whole problem which confronts us. If God is the means and I am the end for which the universe exists, then egotism is religion. If God is the means and my family or my clan is the end, then aristocracy is religion. If God is the means and America or Germany or Great Britain or China is the end, then patriotism is religion. Here was the error of the Jews. Will the United States repeat the Jewish sin? If God is the means and the Methodist Episcopal Church or the Roman Catholic Church is the end for which the universe exists, then ecclesiasticism is religion. But

if God is the Alpha and Omega, the first and the last, the beginning and the end of creation, then the individual and the family, and the nations, and the churches all find their true end and stand together in right relation only in him. And so Paul sums up the life of the universe in the profoundest text in the Bible: "In him all things consist."

CHAPTER III

The Old Testament and Missions

Missions the Goal of Revelation

The end of revelation is nothing else than the salvation of all the earth. "In thy seed shall all the nations of the earth be blessed." Beginning at Jerusalem is indeed the method prescribed by Christ. But discipling all nations is the goal he sets before us. The divine warrant for missions is found in the reply to the question whether the divine method of beginning at Jerusalem is inconsistent with and invalidates the divine command to disciple all the nations, or whether it is not rather the providential preparation for carrying out that command? Putting the question in another form: Shall we make our personal salvation or the salvation of our families or of our native land, an end in itself or an end in God? If, indeed, all things consist in him, if Christ is right in giving us the first command and God is indeed supreme in the universe and love of him is our first duty, then the end of all Christian activity is not myself or my nation or my church, but God; and all our striving, wherever it begin, can end only in bringing back to God that which is his own by creation and by redemption.

Another method of settling this question is to

The Range of the Atonement

determine what is the range of the atonement. If Christ died for only a portion of humanity, and if the portion which he passed by and left to eternal doom is made up of races, and if we can ascertain what race or nation is non-elect, then we can safely pass that nation by. But if Jesus Christ's last command is to go into all the world and preach the Gospel to the whole creation, then all elections of individuals or of nations found in the Bible must be interpreted as providential preparations for the evangelization of all mankind. If Jesus Christ tasted death for every man, then all men are potentially redeemed, and each one's salvation is possible. Suppose, to use Henry C. Mabie's illustration, a poor widow and six children were living in poverty and disease and ignorance. Suppose that you alone knew of an abundance of gold, left in a vault unknown to the family, sufficient for the supply of all their needs, the education of the children, etc., and suppose you knew that the widow has the key by which she can unlock these hidden treasures; and that you left them year after year to live and die in poverty and disease and ignorance, because it was not convenient for you to go and tell them the good news: What would mankind think of you? Surely the unevangelized peoples of the earth are living in poverty and disease and ignorance and sin. Surely the Christians of the

world can reach them, if it is really important that we do so. If Christ has died for them, and if they are possible heirs of God and joint heirs with Jesus Christ, they have potential riches for time and eternity of infinite worth. Moreover we can tell these suffering nations and races where to find and how to apply the key which will open to them this divine storehouse. What shall we say in the day of judgment, if like the priest and the Levite, we pass by on the other side, and leave heathen humanity unhelped by the wayside?

The Definition of God

The very definition of God given to Moses, "I am that I am," excludes the possibility of any other gods. It is barely possible Moses felt that God might be the God of the Jews only, and so he asked his name. But the divine answer renders impossible any partial conception of God. We define an object by placing it on one side of the proposition, and then naming as the other part of the proposition the elements or parts which compose it. For instance, Water = H_2O. This is a complete definition of water because it puts over against water, on one side, the constituents which compose it, on the other side. So, if we put God on one side of the proposition, the Old Testament insists that we put nothing less than God upon the other side of the proposition. "I am that I am" is God's answer to

Moses. In this divine definition, God = God. You cannot put Jehovah on one side of the proposition and complete the proposition by adding Jehovah equals the God of the Jews. You cannot even make Jehovah the Lord of all the earth, and say Jehovah equals the God of our planet. This definition sweeps us beyond the conception of tribal divinities—one God for the Anglo-Saxons and another for the Chinese; but this definition is not broad enough. You cannot put God on one side of the proposition and put the entire range of creation on the other side, and say God equals the universe. This is pantheism. Put Jehovah on one side of the proposition, and revelation declares that the only other thing, person, or god which you can put opposite him and make equal to him is Jehovah himself. "I am that I am"; God equals God. In the very definition of God, therefore, the Old Testament furnishes our missionary charter.

The Account of Creation

If we turn to the account of creation, again we discover the universal claims of the Bible. The first chapters of Genesis, with the variations which on their very face appear between the first and second chapters, were not given to teach us science, although there is a remarkable correspondence between the order of creation revealed in the first chapter and later discovered by science. But these first chapters of Genesis were

given to teach us theology, to make clear to us that God—God alone—is the creator of the heavens and the earth and all that is therein. The accounts of creation found in Genesis carry us infinitely beyond the conception of a tribal God.

The First Commandment

Once more, the story of creation makes the first commandment universal, and banishes all other worship. "Thou shalt have no other gods besides me." The universal character of the Old Testament religion, therefore, is found in the very definition of God, in the account of creation, and in the first commandment. We have no more right to limit the light of the Sun of Righteousness to the Anglo-Saxons than we have the right or the power to limit the sunlight to the European or American continents.

Our God and Christ for the World

We have not the slightest objection to a Parliament of Religions, because we are sure that any comparison of other faiths with our own will reveal the universal Lordship of Jesus Christ. But we protest against men striving in a Parliament of Religions or outside its walls in the name of breadth and liberality to confine Christianity to the Anglo-Saxon race, and to leave the Chinese to Confucianism and the people of India to Hinduism. It is a false liberalism which says: The Chinese have Confucius and the Western nations Christ, and we ought not to disturb the empire and create strife by attempting to over-

throw established customs and national religions. While such statements smack of breadth and culture, they indicate a reversion to the old doctrine of tribal divinities. If the God of the Bible is the God of the Anglo-Saxons and Buddha is the God of the people of India, then we have no right to foist our tribal divinity on an alien race. But this theory, instead of representing breadth, is based on pride and bigotry. Its advocates assume, as did the Jews of old, that the God of revelation belongs to us alone. Pray how did we capture him from the Jews to whom he originally belonged? If God is the God of the universe, if Jesus Christ is really he through whom all things were made and without whom was not anything made that hath been made, then he is the Saviour of all men, and we have no justification for robbing the people of India and of China of their birthright in the name of liberality.

A Racial Blessing in Abraham's Call

In the call of Abraham, which is the earliest record of the beginnings of the Jewish race, we find the personal and the universal aspects of salvation: "I will bless thee; . . . And in thy seed shall all the nations of the earth be blessed." In the original call of the Hebrew race, in the divine ideal placed before the Jews, is the revelation of their personal privileges and blessings simply as a preparation for their service of all the nations of the earth. A blessing for the race inheres in

the covenant with Abraham. The call of the Jews is missionary in its very terms.

Missionary Aspects of the Psalms

Not only the definition of God given by inspiration, the story of creation, the first commandment, and the call of Abraham are missionary in their character, but we find also in the Psalms the conception of the personal and the universal favors of God:

> "God be merciful unto us, and bless us,
> And cause his face to shine upon us;
> That thy way may be known upon the earth,
> Thy salvation among all nations."

> "The earth is Jehovah's, and the fullness thereof;
> The world, and they that dwell therein."

It is absurd to say that such a literature originated in the conception of God as a tribal God or the God of the Jews alone.

> "Jehovah reigneth; let the earth rejoice;
> Let the multitude of the isles be glad."

China is in that first refrain, and Japan is in the second.

> "Oh sing unto Jehovah a new song:
> Sing unto Jehovah, all the earth.
> . . . . . .
> Declare his glory among the nations,
> His marvelous works among all the peoples.
> For great is Jehovah, and greatly to be praised:
> He is to be feared above all gods.

For all the gods of the peoples are idols [things of naught];
But Jehovah made the heavens.
Honor and majesty are before him:
Strength and beauty are in his sanctuary.
Ascribe unto Jehovah, ye kindreds of the peoples,
. . . . . .
Oh worship Jehovah in holy array:
Tremble before him all the earth.

"Say among the nations, Jehovah reigneth:
The world also is established that it cannot be moved:
He will judge the peoples with equity.
Let the heavens be glad, and let the earth rejoice;
Let the sea roar, and the fullness thereof;
Let the field exult, and all that is therein;
Then shall all the trees of the wood sing for joy
Before Jehovah; for he cometh,
For he cometh to judge the earth:
He will judge the world with righteousness,
And the peoples with his truth."

Surely the breadth and sweep of such Psalms shows that the missionary conception is part of the web and woof of the Old Testament.

Evangelic Universalism of the Prophets

Turning to the prophets, we find equally clear the missionary character of the Bible. Witness the fine irony of Isaiah's description of the idolater buying a tree and using a part of it to bake his bread and turning part of it into an image made with his own hands and then falling down before it and worshiping it as his god.

Is it not striking that the very name for idols or gods found in the Old Testament means emptiness, nothingness? "His molten image is falsehood, and there is no breath in them. They are vanity [or emptiness], a work of delusion." And so Isaiah so far from limiting Jehovah to Israel, and surrendering other nations to their so-called gods cried out: "Let the earth hear, and the fullness thereof, the world, and all things that come forth from it. . . . Thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. . . . That all the kingdoms of the earth may know that thou art Jehovah, even thou only." Again Isaiah cries: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Jeremiah's cry sweeps beyond the Jews: "O Earth, Earth, Earth, hear the word of Jehovah." Micah foretells the latter days when the Lord's name shall be established in the top of the mountains; and all peoples shall flow unto it. "And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. . . . And he will judge between many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation

Isaiah, Jeremiah, and Micah

shall not lift up sword against nation, neither shall they learn war any more." Habakkuk sings of the time when "the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea." Above the babel of conflicting religions and heathen worship, listen to Zechariah's triumphant song arising: "He shall speak peace unto the nations: and his dominion shall be from sea to sea, and from the River to the ends of the earth." Then Malachi hears the Lord God Almighty sending back the glad refrain: "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, . . . for my name shall be great among the Gentiles, saith Jehovah of hosts."

Breadth of Old Testament Claims

We have thus hastily presented only glimpses of the whole sweep of the Old Testament in regard to the universal claims of God to be the creator and only rightful ruler of the universe. If anyone will read the Old Testament with the thought of the universal claims of God and the missionary character of the Jewish religion in mind, the scales will fall from his eyes as they fell from Paul's, and he will find a missionary sweep in revelation rising infinitely above the Pharisaism of the Jews.

As if to make assurance doubly sure, we have

Purpose of the Book of Ruth

two books in the Old Testament which seem to have been inspired largely for a missionary purpose. The one is the book of Ruth. Ruth was a Moabitess; that is, she belonged to the race which the Jews had been commanded to annihilate, a race whose corruption merited annihilation, and whose destruction in general would have been for the good of humanity. But to show that this harsh command rested upon the law of each nation, as of each individual, reaping what it sows, and was not a mere arbitrary decree, the Bible presents this picture of one member of that nation, who, because she rose above her inheritance and environment and sought pardon and protection at the hands of the God of all the earth, was providentially guided to the knowledge of the true God and at last was incorporated into the chosen people. Ruth married a Hebrew immigrant, and through him learned to love the true God. Mahlon and Chilion—her husband and her brother-in-law, and also her father-in-law, all died. Her mother-in-law, Naomi, heartbroken and bereft of her natural protectors, in a foreign land, resolved to go back to her own people, and generously relieved her daughters-in-law of all further care of her. Ruth refused to accept the proffered relief and remain with her own people. "Thy people shall be my people, and thy God my God," was the high resolve of the Moabitess.

And through her choice of the ideals of the Jews and her acceptance of the Jewish faith Ruth was incorporated into the Jewish nation; and a Moabitess, the child of an outlawed nation, became the grandmother of the noblest king of Israel and the ancestress of the Lord. The brief story of Ruth, who in her sorrow turned to the God of the universe for comfort, is the inspired effort to teach the Jews that their God is no tribal divinity, but the God and Father of us all. The book of Ruth was inspired by the Holy Spirit to reveal the universal and missionary character of the Old Testament religion.

Book of Jonah aimed at Jewish Narrowness

Men have sometimes stumbled over the strange miracle of the book of Jonah. I have no quarrel with critics who regard the book as an enlarged prototype of one of the parables of Jesus, written for the instruction of mankind. It teaches the divine lesson equally well whether we regard it as real biography or as an enlarged parable or story inspired by the Holy Ghost for a providential purpose. But personally I find no difficulty in accepting the miracle, because, aside from the miracles of resurrection, I find no other miracle in the Bible with so strong a moral warrant as that connected with the book of Jonah. The Jews had become fully imbued with the Pharisaic ideal. Their leaders had emphasized the call to come out from among the nations and to become

a peculiar people so long and so urgently that many of the people had come to regard the God of the universe as merely the divinity of the Jewish nation. It was to overcome this Jewish narrowness, to teach that Jehovah is the God and Father of us all, and that Judaism must expand into the universal religion, that the book of Jonah was written. Surely if ever there was a miracle with a moral warrant, the miracle found in the book of Jonah has that support. The whole book is a divine effort to induce a Jew to become an evangelist to the people at Nineveh; it is God's summons to the Jewish people to missionary activity.

A Summons to Evangelize the Nations

You remember that after Jonah is subdued by the hand of God and is constrained to go upon the journey and to deliver the divine message, he sits by in a surly mood because the message has been recognized as from God and the people have repented. Jonah apparently would not have been troubled over a call to announce the doom of a heathen people; but he was angered by the fact that an alien race listened to the voice of God and that God proposed to spare them. He is the Old Testament prototype of the elder son in the Parable of the Prodigal. How tender is the closing verse, in which God indicates that his care extends, not only to the heathen people, but even to the dumb beasts! After God sent the

sun to smite the gourd and Jonah's anger had been aroused, God said: "Doest thou well to be angry for the gourd?" And Jonah said: "I do well to be angry, even unto death." Then saith the Lord: "Thou hast had regard for the gourd, for which thou hast not labored, neither madest it to grow, which came up in a night and perished in a night: and should not I have regard for Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" There is nothing more tender in the Parable of the Prodigal than this closing phrase, "And also much cattle." Surely the God whose care extends even to the children who know not their right hand from their left and to the dumb brutes which perish cannot be indifferent to the eternal destiny of any of his children. The book of Jonah is an Old Testament summons to evangelize the nations.

Jewish Separation a Means to an End

While, therefore, we all recognize the divine call and separation of the Jews from other nations for their spiritual training, we must recognize that the Bible makes this separation and training only a means to an end. The object of the separation of the Jews, the purpose of their training, was that they might achieve for themselves immortal glory by helping God redeem what he alone had created and by bringing in

that glad time when the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea. The doctrine of missions, therefore, does not rest upon some particular passage of the Old Testament; it rests upon the fundamental conception of the Old Testament as a whole. If the Old Testament teaches in Genesis the universal creatorship of God; if in the first commandment it demands his worship alone; if in its definition of God it makes him all in all; if the very name it uses for an idol signifies nothingness; if in Psalms and Prophets it summons all the ends of the earth to praise him; if it narrates the divine attempt in Ruth and Jonah to turn the Jews from Pharisees into missionaries, then it does not for a moment permit us to rest in the doctrine of the ancient or the modern Pharisees that the kingdom of heaven on earth belongs to a particular race. The missionary character of the Bible inheres in the very texture of the Old Testament. "And in thy seed shall all the nations of the earth be blessed."

Fundamental Old Testament Conception

CHAPTER IV

The New Testament and Missions

Book of Hebrews Linking the Dispensations

Turning to the New Testament, we find the book of Hebrews the connecting link between the old and the new dispensation; and this book reveals throughout the universal character of revelation. "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds." The author of the book of Hebrews thus presents Christ, not simply as the creator of the earth, but as the maker of all worlds. The writer then portrays God as making provision for a universal redemption, not a redemption limited to the Jews: "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage." Surely the possession of flesh and blood and the fear of death are not limited to the Jews, and the whole passage becomes absurd if we suppose the

deliverance promised is limited to the inhabitants of Palestine. Chapter seven of Hebrews sweeps purposely beyond Judaism and reveals the priesthood of Melchizedek as existing outside of the Jewish nation and yet as ordained by the most high God. Finally we have in the list of the worthies who obtained salvation by faith, the names of Gentiles like Rahab included among the Jews.

Peter's Missionary Message

The higher critics represent the apostle Peter as the most Jewish writer of the New Testament. But you will recall that people of all nations listened to Peter's sermon on the Day of Pentecost, and he offered them all salvation through repentance and faith in Jesus Christ. The enumeration: "Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians," who heard Peter in their own tongues speak of the mighty works of God, stamps the first sermon preached after the ascension of Christ as a missionary message. In order that we might not by any possibility suppose that the inhabitants of these nations are simply people of Hebrew blood returning to their native land, the Holy Spirit added the phrase, "Jews and proselytes,"

namely, those who were not Jews by birth, but who like Ruth had risen above their heathen environment and had learned to worship the true God. Again, because Peter later wavered in regard to the salvation of the Gentiles, a special miracle was wrought in the sheet let down from heaven containing all manner of beasts followed by the divine interpretation of the sign and the call of Peter formally to baptize a Gentile and receive Cornelius into the church. How clearly Peter sees the meaning of the message and the missionary character of this call is seen in his exclamation: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is acceptable to him." When Peter addressed his second letter "to them that have obtained a like precious faith with us in the righteousness of our God and the Saviour Jesus Christ," knowing full well that under his own preaching Cornelius, and many Gentiles on the Day of Pentecost had become believers; when he urges the Christians to maintain their "behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation," we see that the missionary character of the Bible runs through the warp and woof of Peter's

Special Miracle when he Wavered

teaching as well as through the book of Hebrews.

Paul's Vision of a Universal Religion

Paul shows most clearly the transition from the Pharisaic ideal to the Christian ideal of the evangelization of the race. He says that he was a Pharisee of the Pharisees. The Protestant church has laid not only large but almost exclusive stress upon Paul's doctrine of justification by faith. That was perhaps the chief part, but it was only one part of the two-fold revelation which accompanied Paul's conversion. The other part leading to the transformation of Paul from a Pharisee into a missionary constituted an essential element in his conversion. During his three years' study in Arabia of the Law and the Prophets in the light of Christ Paul saw that Christianity not only regenerated the whole man as the Law could never do, but that it embraced the whole race, as Pharisaism never conceived. Paul now saw in the downfall of Judaism and the collapse of the Asmonean movement, not a failure of the divine promises, not an abandonment of the divine program, but only an application to the Jews of those laws which the God of all the earth had ordained for the government of all his children; Paul now realized that the election of the Jews was a divine call and a divine preparation for the providential service of the race; Paul now caught a vision of Judaism ex-

panding into a universal religion and of an infinitely larger destiny for his native people than he had ever dreamed of as a Pharisee. He sums up this nobler conception of the divine program, which embraces not only the Jews, but all the families of the earth, in the following inspired words: "The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live and move and have our being." Here in one of the noblest utterances of the Bible, in a divine expression of the philosophy of history, we see Paul rising infinitely above Pharisaism and becoming the evangelist of the nations. The church of the Reformation in the sixteenth century wisely emphasized that side of Paul's conversion called justification by faith; the missionary church of the twentieth century with equal wisdom will lay the predominant emphasis upon the equally profound change which trans-

A Philosophy of History

formed Saul the Pharisee into Paul the missionary.

John's Transformation of View

John was such a bigoted Pharisee that when he met a disciple of the Master who was casting out devils in Christ's name he forbade him, because he followed not the other disciples. Even when the Master was on the final journey to Jerusalem for the crucifixion and certain Samaritans forbade him to enter their village, John started to call down fire from heaven to consume them. Well was he named the Son of Thunder. But before John was called to write the book of Revelation he had caught the world-wide outlook for the Gospel and he writes: "Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation"; and at the close of the book he sees the vision of the kings of the earth bringing their glory into the new Jerusalem, and of the nations walking in the light of the glory of God. Moreover, fifty years of Christian experience under the lead of the Holy Spirit brought John to a position so infinitely in advance of Pharisaism that in the very prologue of his Gospel he announces Christ as "the true light, even the light which lighteth every man, coming into the world"; and he alone of the disciples recalls John the Baptist's inspired description of the

Master: "Behold, the Lamb of God, that taketh away the sin of the world!"

Christ the Supreme Missionary

Jesus Christ is the supreme representative of the missionary conception of the New Testament. Only on the hypothesis of the offer of salvation to all men and of Christ's purpose that the Gospel should be preached to all the world can the words and acts of Jesus be understood. He called himself the Son of man, and refused the Jewish title of Messiah until his break with the Pharisees robbed this divine title of all taint of Jewish exclusiveness. He announced his mission in the words, "The Son of man came to seek and to save that which was lost." If the Jews admitted themselves to be the only persons lost through sin, they could claim Jesus as their exclusive Saviour. But if all men are lost through sin, then Jesus came to save all. The first words of the Lord's prayer, "Our Father," teach the Fatherhood of God and the brotherhood of men. The petition, "Thy kingdom come. Thy will be done, as in heaven, so on earth," cannot be uttered by anyone who expects the kingdom to be limited to any single race. A child cannot learn the Lord's prayer without becoming an incipient missionary.

Wide Meaning of Parable and Principle

Every parable Jesus spoke, every principle he enunciated, is of universal application. How can one interpret the parables of the Lost Piece of

Money or of the Lost Sheep, over which the shepherd rejoices more than over the ninety and nine who went not astray, and yet limit the teaching of Jesus to the Jews alone? Such a limitation is a contradiction of these parables. The Parable of the Great Supper teaches the call of nations in the highways and the hedges as well as of individuals. The Parable of the Prodigal Son is spoken especially to warn the Jews that the Gentiles may yet return to God and find a welcome home. It is true that Jesus said to the Syrophœnician woman, "I was not sent but unto the lost sheep of the house of Israel." But the glad leap of his heart at her persistence shows that he said it only to deepen her faith. "O woman, great is thy faith: be it done unto thee even as thou wilt." Jesus's recognition of the centurion's faith, and his declaration, "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness," awakened the antagonism of the Pharisees. They saw at once that Jesus was denying their exclusive privileges and was opening the kingdom to all men. The Parable of the Laborers in the Vineyard applies to nations as well as to individuals. The Jews as the theocratic nation had borne the burden and heat of the day. In this

Not for Jews Alone

parable Jesus teaches that nations, which had apparently done nothing for the kingdom but had been waiting during the centuries for their appointed tasks, were to be given an equal opportunity with the Jews.

Last Commission Crowns Other Teachings

Jesus does not leave us to inferences drawn from the study of his parables. He plainly says to Nicodemus: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." It is the "whosoevers" which run like a golden thread through the New Testament; it is such promises as "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you"; it is such passages as we find in the Lord's Prayer, and such testimonies as are borne by John the Baptist and John the beloved disciple to Jesus as the lamb of God who taketh away the sins of the world; it is Jesus's declaration that all the nations of the earth shall be called before him for final judgment, which makes Christianity the religion of the race and our preaching necessarily missionary. Thus a candid study of the Gospels compels the missionary interpretation of the teachings of Jesus independently of the last commission, and such a study makes that last commission, so frequently quoted as the only authority for missions, "Go ye into all the world and make disciples of all the

nations," the only logical or possible conclusion of the teachings of the Master.

Jesus's Death Seals His Missionary Ideal

Indeed, we may say that Jesus suffered death rather than abandon his missionary ideal. When Pilate asked him if he was a king, Jesus used the strongest affirmative in answering: "Thou sayest that I am a king. . . . Every one that is of the truth heareth my voice." The Jews would have died for him in order to enable him to make good his claim of kingship in their sense of the word and thus to establish their supremacy over the Romans. Gladly would they have given their lives in a struggle under his leadership for the rulership of all the nations. But when Jesus interpreted kingship in its divine sense, and summoned them to serve rather than to rule, and to serve all men rather than the Jews alone, the break between the Pharisaic party and Jesus became inevitable. Surely with the marvelous insight into character and motives which Jesus showed throughout his public life, he must have seen that he could avoid death at the hands of his fellow countrymen if he would abandon his ideal. That ideal was rulership through service rather than through divine prerogative, and that service was the service of the race rather than of the Jews alone. Jesus's plan of life is as clearly violated by the American who says, "Christ is for the Anglo-Saxons and Confucius for the

Chinese," as it was contradicted by the Jews. Jesus's ideal is as certainly lowered by the English Christian who says, "My service and money are for England," as by the Pharisee who said, "My duty and devotion are to Palestine." It is at least significant that Jesus preferred death to the acceptance at the hands of the Jews of the identical program which the opponents of modern missions mark out for him.

The Movement of History

The whole trend of history is toward the embodiment of the missionary ideal. In ancient history, conquest was the vice of nations, tyranny the vice of monarchs, slavery the vice of families. Modern nations are moving toward democracy. Mr. Stead, in The Americanization of the World, has pointed out the fact that representative government has been adopted during the nineteenth century by every nation of Europe save Russia, and by every nation in South America. Russia and China are now entering upon the transition from autocratic to representative institutions. Equal opportunities for all men is the ideal toward which modern civilization is tending. Equal opportunities in business is the goal toward which the struggle between labor and capital is slowly moving. The dishonor with which a rich man who leaves nothing for the public welfare sinks into his grave, the very savagery with which the greed of the rich man is

criticized today, is due to the fact that modern civilization is moving swiftly toward the ideal of service rather than of selfishness; and the struggle for world-wide federations of labor, the growth of the Hague tribunal, the formation of international alliances, show that men and nations alike are acquiring the world outlook. In a word, the whole trend of modern industrial and political history is becoming missionary in its character. This is brought out clearly in Professor Stevenson's brilliant book, The Missionary Interpretation of History.

Missions the Central Purpose of the Church

If we are right in our interpretation of the restless struggles of our times, and of the Bible, then missions are not a department of church activity, the evangelization of the world is not one of the varied functions of the church to be fulfilled by an annual collection put upon the same plane with a dozen others; it is the goal of all church labor, it is the end for which the Christian church exists. Mr. Gladstone was right in saying, "The missionary problem is the one great question of the age." The Anglican and Protestant Episcopal Bishops in that great Lambeth Conference were right in declaring: "Missions constitute the primary work for which the church was commissioned by our Lord." The Presbyterian Church voiced the ideal of Christendom in the declaration, "The Presby-

terian Church is a missionary society whose chief business is the propagation of the Gospel to the uttermost parts of the earth." God helped John Wesley in saying, "The world is my parish."

Thoughts Imperial in their Sweep

It is because missionaries are engaged in world conquests that their thoughts have an imperial sweep. It is because they are working in the line of the divine providence that their language is optimistic, that their plans have the strength of the ages in them, and their lives have the peace and the power of God. They stand on the Bible's opening revelation of God's creatorship of all men, and they are bringing the prodigal nations back to the Father's house. They are true sons of Abraham in whom God is fulfilling the promise of the covenant: "And in thy seed shall all the nations of the earth be blessed." They are bringing in the everlasting triumph of that Messiah of whom the prophets spoke and psalmists sang. They are spiritual brothers and sisters of Peter and Paul who, for the spread of the kingdom, poured out their blood in foreign lands. They are following in the footsteps of Jesus Christ, who was an only Son, and yet became a foreign missionary. And so the missionaries in India, and China, and Japan, and Africa, are summoning the nations of the earth to join in worshiping one "God and Father of all, who is over all, and through all, and in all."

CHAPTER V

The Divine Method of Securing Power

The Question of Power

Thus far we have considered the Divine Purpose, the Divine Plan of Procedure, the Old Testament and Missions, and the New Testament and Missions. The basis for the evangelization of the race is the divine purpose "in the fullness of the times to sum up all things in Christ." The motive for missions is the cross of Christ; and the cross has a twofold significance for the evangelization of the race: First, "Beloved, if God so loved us, we ought also to love one another." Second, if Jesus Christ tasted of death for every man, if all our brothers and sisters throughout the earth are redeemed by the cross, surely we ought to let each one know of a redemption purchased at so great a cost. But the weightiest question yet awaits us, namely, How may the church at home and the missionaries upon the field gain the power to evangelize and Christianize the race?

Pledge and Promise

A study of the divine commission to evangelize the world shows clearly that it opens with a pledge of power: "All authority is given unto me in heaven and in earth." Then follows the command to baptize all nations and teach them

to observe all that Jesus has commanded us. And this is followed by the still grander promise that the divine Presence and Power are to accompany us in our task: "And lo, I am with you always, even unto the end of the world."

For Evangelization

A study of this divine promise will show that it is a divine provision made for the evangelization of the race. A careful study of the conditions on the field forces us to recognize that the missionaries themselves often lack the power of perfect self-control and perfect self-denial. They are human and frail and sometimes sinful, as are Christians at home. Above all, they often lack the faith and power to bring to a new birth in Christ those for whom they are travailing in spirit. Surely, therefore, there is need on the foreign field for the realization of the divine promise: "And lo, I am with you always, even unto the end of the world."

For Christianization

While this promise may seem to be limited to missionaries on the field, we are sure that evangelization is never separated in the divine mind from Christianization. Both are included in the divine purpose to sum up all things in Christ. Hence the promise is as available for home as for foreign use. Besides, the Bible is full of promises of similar import which no one would dream of limiting to missionaries. "If any man lack wisdom, let him ask of God, who giveth to all

men liberally and upbraideth not." "Come unto me all ye that labor and are heavy laden, and I will give you rest." "My grace shall be sufficient for you." "Ye shall receive power after that the Holy Ghost is come upon you." Here are promises of wisdom, of peace, of grace, and of power for all Christians.

The Dispensation of the Spirit

But will not an open-minded reading of the New Testament, upon the one side, and a candid examination of our own lives on the other, convince most of us at least that we are still strangers to many of the most precious promises of God, that for some cause or other we have not realized these pledges of wisdom and grace and power so freely made to us by our heavenly Father? I believe this is because we have not entered fully upon, perhaps have not fully realized the existence of, the dispensation of the Spirit.

Relation of Law, Gospel, Spirit

The most casual reader recognizes the twofold division of the Bible into Old and New Testaments. A careful reading of the Bible leads me to the conviction that there are not two, but three fundamental divisions in the volume as a whole. There is the dispensation of Law, the dispensation of the Gospel, and the dispensation of the Spirit. One must not infer from this statement that there are three revelations any more than he infers from the Christian doctrine of the Trinity that

there are three Gods. Jesus Christ came to enable the human race more fully than ever before to fulfill all the law and the prophets, and he is thus the culmination of the dispensation of the Law. So also the Holy Spirit was given that he might complete the dispensation of the Son. "But the Comforter, the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." In return both the dispensation of the Law and of the Gospel foretell the dispensation of the Spirit as the age in which they shall find their embodiment and realization. "And it shall come to pass afterward that I will pour out my Spirit upon all flesh; . . . And it shall come to pass that whosoever shall call on the name of Jehovah shall be delivered." "And I will give them a heart to know me, that I am Jehovah: and they shall be my people and I will be their God; for they shall return unto me with their whole heart." These are Old Testament visions of the dispensation of the Spirit. Jesus calls the disciples' attention to these prophecies before leaving them; and he breathed upon them and said: "Receive ye the Holy Ghost"; he also urged them to tarry at Jerusalem "until ye be endued with power from on high"; he also promised them, "Ye shall receive power when the Holy Spirit is come upon

Foretelling and Fulfilling

you." These are the Gospel previsions of the dispensation of the Spirit. Thus each succeeding dispensation simply enables us to fulfill more perfectly the preceding dispensation. So far from rivalry and conflict existing between these three dispensations, they consist, or stand together, as the divine revelation.

Steps by Lessing: External Obedience

Some of our readers are familiar with Lessing's Study of Human Nature. First, is the dispensation of childhood or infancy, in which external obedience to concrete commands becomes the law of life. A mother cannot explain to the babe the nature of fire or the delicacy of the human nerves. She simply says to the child, grasping at the candle or the lamp, "No, No," and secures obedience by punishment, if need be. The father cannot explain to the little son that the family has suffered from tuberculosis and that he must be especially careful of exposure to wet and cold. He simply must give the command and insist upon obedience to it in the child's early life. In a word, the child's salvation—physical, mental, and moral—depends at first upon obedience to external commands. The child lives in the age of embodied law; it passes through the legal dispensation. The father and mother stand in the place of divine authority for the child.

Soon, however, the child enters the stage of

Imitation

imitation. It learns the speech in which its father and mother address it. It often imitates the very tones and gestures of those whom it admires. The lad is now influenced more largely by the example of the father and mother and of older companions than by the precepts which they utter in his hearing. As he advances in his education the boy begins to read fiction; he becomes a hero worshiper, and the follower of some leader in politics or in religion. Virtue appeals to him now, not through the precepts of his mother, but as embodied in some heroine whom he cherishes in his heart. It is the age of imitation, the age of hero worship. Happy are those parents whose children make the father the hero and the mother the heroine of their early lives. Happy are those parents whose children in their companions and in their reading come in contact with the noblest ideals, and through books and society are helped to higher and completer living.

Participation; or the Stages of Precept, Example, Principle

There comes a period later in which the young man outgrows blind partisanship and hero worship. He begins to master the principles which underlie parties and great movements in history. Now, if ever, he becomes the spiritual son of his father. If the father's life has been the embodiment of certain great principles and the son comes to understand those principles and to appreciate them and to accept them as his own, he

now becomes a real companion of the father and fellow laborer with him in the same great battle for reform in politics, for the renovation of social life, for the redemption of humanity through Jesus Christ. The stage of Precept, the stage of Example, the stage of Principle, are the three stages portrayed by Lessing in his study of human nature. Suggestive as is Lessing's illustration, it fails through representing Christ simply as an example and the Holy Spirit as an inward principle; whereas the deepest fact of human nature is its capacity for God. In him we live and move and have our being. Christ is the life as well as the light of men. The indwelling of the Spirit is our source of power.

Chasm Between Ideals and Conduct

The great problem in Christianity, as in all religions, is cleansing from past sins and the closing of the chasm between one's ideals and his daily life. How shall we secure spiritual peace and make the principles which our books of religion enjoin actually mold and shape our daily conduct? If the Buddhists or Confucianists or the Mohammedans could perfectly embody in their daily lives the good precepts which even their religious literatures enjoin, the civilization of such people would surpass that of many Christian nations. Unfortunately these religions reveal no way of cleansing the soul from sin or of renewing it in righteousness. Sad to relate

even Christian nations have not thus far perfectly realized the ideals of the New Testament. Upon the contrary, our so-called Christian civilization, with the ambitions and lusts and selfishness which characterize our lives, is a travesty upon the purity and peace and love preached by Jesus in the Sermon on the Mount. Where is the power to come from which shall enable the so-called Christian nations, or even those individuals who profess the religion of Jesus Christ and are gathered into church membership, to realize their ideals? This is the greatest problem which confronts us in the evangelization and especially in the Christianization of the race.

Provision of Power through the Spirit

Turning to the Bible, we find the exact provision for this power in the dispensation of the Spirit. See how the Bible leads up to this dispensation of the Spirit. The Old Testament everywhere presents us God as the God of the universe and demands obedience to God's laws as the condition of personal and national salvation and prosperity. This is the substance of the Old Testament. Jesus Christ takes up the same problem and the New Testament reiterates in the fullest manner the necessity of obedience to the divine laws: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption; but he that soweth

to the Spirit shall of the Spirit reap life everlasting." But Jesus knew that we had all broken the law, that human nature is corrupt, and that every human being falls into condemnation through first indulging in personal sin. Worse still, Jesus knows that practically each one of us as a sinner has fallen into bondage to satan. "For our wrestling is not with flesh and blood; but against the principalities, against the powers, against the world rulers of this darkness." Hence Jesus died to redeem us from the guilt and power of sin, to summon us by his cross to break our connection with satan, and to enter into union with himself. This is the substance of the Gospel. But where is the power to come from which will enable us to respond to the summons of the Cross, which will give us power to repent or break with satan and come to Christ. to abide in him, and to fulfill his will? Clearly this is promised, not through the bodily presence of Jesus, which at best would be external to our spirits; but through the Holy Spirit which he promised to shed forth upon us after his ascension. Hence it was expedient for us that he should disappear as an external companion that he might reappear as an inward power. Just so far as any person fails to respond to the will of Christ, the failure is due to his lack of the pentecostal power which the New Testament prom-

The Summons of the Cross

ises to all of us. "But ye shall receive power, when the Holy Spirit is come upon you." Here, then, in the mind of Jesus was a distinct provision for the power which would enable individuals to abandon known sins and to fulfill known duties, and which would enable the Christian church to evangelize the race and to Christianize earthly institutions and transform the civilization of the world.

Pentecost Opening a New Era

But one says: Was not the Holy Spirit in the world before the Day of Pentecost? Certainly he was, just as Jesus was in the world before his advent. John declares that Jesus was the true light which lighteth every man coming into the world. So even Genesis speaks of the Spirit of God moving upon the face of the waters, and of God breathing into man the breath of life and man becoming a living soul. But although Jesus was in the world from the beginning, the world knew him not, and it is appropriate for us to designate the incarnation of Jesus in a human body as the advent of the Messiah. So although the Holy Spirit has been in the world from the beginning of creation, it is also appropriate for us to characterize the Day of Pentecost as the advent of the Holy Spirit. Electricity has been in the world since creation; but man had not realized its presence or its power or learned how to use it until the present age. Hence the

present age may be fitly called the age of electricity. In the same manner the age succeeding the ascension of Christ and inaugurated by Pentecost naturally may be called the dispensation of the Spirit. Modern science has revealed to us larger and larger manifestations of electrical power; it has given us control more and more perfectly of the energy of the physical universe. Surely Christ has for those who believe in him equal manifestations of energy, corresponding to these revelations of power found in the physical universe. "Ye shall receive power when the Holy Spirit is come upon you."

Natural and Supernatural

The dispensation of the Spirit makes clear to us the puzzle between the natural and the supernatural. Every act is natural from the point of view of the kingdom in which it belongs; supernatural from the point of view of any kingdom below that. The law of gravitation holds in the mineral kingdom. But when we pass from the mineral to the vegetable kingdom, we find trees and vegetation growing upward, lifting immense weights of vegetable matter varying distances from the earth every summer. Doubtless if the pebbles in the pathway could think and speak, they would regard as incredible the overcoming of the law of gravitation in the vegetable world. The law of gravitation is not violated or suspended in the vegetable kingdom. The moment

the trunk of the tree is severed, gravitation brings it to the earth; the law of gravitation is simply overcome by the higher law of vegetable life. So when we pass from the vegetable to the animal kingdom, we have a still higher manifestation of power by which the animals move freely about upon the earth, or the fish swim at will in the waters, or the birds fly through the air. Doubtless if the vegetables could speak, they would regard these manifestations as miraculous. But while from the point of view of the vegetable this is miraculous, it is perfectly natural upon the animal plane. So as we pass from the animal to the human kingdom, we find the use of steam or electricity supernatural from the point of view of the animals, but entirely natural from the point of view of modern science. If, therefore, there is a spiritual kingdom higher than the human kingdom; if Jesus Christ really inaugurated the kingdom of heaven upon earth, certainly there would be manifestations in that kingdom which would seem miraculous and incredible to men living on the lower and purely human plane. But these miracles, so far from being a stumbling block to real faith, are simply the manifestations of the presence of the higher kingdom inaugurated by Jesus Christ. "If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that

A Place for Miracles

ye may know and understand that the Father is in me, and I in the Father." That is, if we are disposed to doubt whether he is the representative of the God of the universe, whether he has really founded a new kingdom, witness the manifestation of power in the miracles of Jesus Christ.

Wesley's Transition to Power

I think most persons who study closely the spiritual experience of John Wesley will be convinced that Wesley was a saved man, and indeed that so far as his will power could go, he was a consecrated man when he was a missionary in Georgia. But as a missionary he was conscious of a great lack of power to bring either the Indians, Negroes, or the white people to the cross of Christ. John Wesley in the Moravian Chapel in London, after his failure in and return from Georgia, certainly received some strange baptism of divine peace and power. So deep was the impression made on Wesley's own mind by the experience through which he passed that from 1738 until his death he taught that God's call to the people called Methodists is to bear witness to the presence of the Spirit in their hearts, and to spread scriptural holiness over the earth. We need not distrust Wesley's baptism by the Spirit at that time and of his maintenance of the Spirit's presence and power from that time on because he says so little about his own sanctification and personal holiness.

Christian perfection is always accompanied by humility. At any rate, in Wesley we are confronted with the phenomenon of a man becoming conscious of the Holy Spirit's witness to his salvation and with the inflowing and abiding of a divine power which helped him in some measure to transform Protestant Christendom. Let us have enough self-respect and enough confidence in God to believe that all men may be equally the recipients of his bounty, and that whether we have the call to or the gifts for the same work which Wesley did, we have the call to similar consecration and may have a similar blessing from God upon the same conditions as those upon which Wesley received it.

Spiritual Efficiency for All

Indeed, there are tens of thousands of all ages and nations and churches of whom Thomas à Kempis and Madame Guyon and Fletcher and Payson and Finney are types whose experiences were as marked and whose victories were as great as Wesley's. This claim of the Gospel is open to the scientific test of experiment. "Oh, taste and see that Jehovah is good." If we will fulfill the New Testament conditions, we shall receive peace and guidance and power. We ourselves shall be conscious of the inward peace. The world which observes us will feel that we have some strange spiritual power bordering on the supernatural to them, though we know that

such power may be possessed by all alike on the same conditions. The skepticism of the world in the presence of the church is due half to the blindness of unbelief and half to the unfaithfulness of Christians. I do not think that we may claim power to work physical miracles. Jesus himself furnished physical miracles only as crutches on which a lame faith could walk to him for strength; and as in the case of Thomas, he deprecated their necessity. Nor may we expect the power to repeat the achievements of Paul or Luther. Every man's life is a plan of God, and not a mere copy of some former life. The bird flies and the fish swims equally by the power of God; but it does not follow that the fish can fly and the bird swim. So you may not invade all Europe with your faith, as did Paul, for that task has already been accomplished. But you may as certainly receive divine power to do the work God calls you to perform as Paul received power to discharge his heaven given tasks. Phillips Brooks says: "God gives us tasks, not according to our strength; he summons us to tasks infinitely beyond our power: he summons us to tasks according to our strength reinforced by the Holy Spirit." Paul found the secret of achievement when he wrote: "I can do all things in him that strengtheneth me."

Every Life a Plan of God

Enlargement Through Missionary Tasks

Perhaps their isolation and the appalling tasks which confront them have led the missionaries to fulfill the conditions and to secure the peace and guidance and power of the Holy Spirit more fully than most people in the home lands. One of Wesley's followers, David Hill, was helped by the Spirit to a life of such consecration that he became known either personally or by report as an angel of mercy to several million Chinese. Hill and Richards and Nevius distributed some fifty thousand ounces of silver at the time of the great Shansi famine. And the non-Christian Chinese erected a monument in their own picturesque language: "Everlastingly to hand down their names to a thousand ages."

Complete Spiritual Receptiveness

The fundamental condition for the reception of the Holy Spirit is the repentance of all sins which we are still indulging, constant humility enabling us to recognize that the power by which we walk is not inherent in ourselves but a gift flowing moment by moment from the Divine into our own lives, and perfect obedience to the Holy Spirit as he reveals himself in our hearts. His coming depends upon our cultivation of the divine presence, our living in a constant atmosphere of prayer, our holding fast despite all discouragements to a constant expectation and assurance of his presence. Upon the one side, I think we must recognize that our Christian civilization,

imperfect as it is, is almost infinitely higher in its morality, in its charity, in its mercy, in its power to alleviate suffering, in its revelation of the presence of God upon earth, than the civilization of the Hindoos, of Mohammedans, or of the Chinese. On the other hand, we must also recognize that great multitudes in all our Christian churches have not so much power as is promised in the New Testament. For one, I contend that some power is possible for us all; that if the members of the Christian church make a full surrender of every known sin; if they stand before God with open minds and open hearts, ready to receive the power which he is willing to bestow; if, on the reception of this power, they continue to walk before him in perfect obedience, not exalting themselves above their brethren, as has been the danger with some; and if, above all, they continue in perfect obedience day by day, they may expect a continuance of this power. The experience of sanctification is not such a transformation of nature as renders one impervious to temptation and makes further transgression impossible. It is such a condition of continual prayer, of openness of heart, of modesty of spirit, of obedience of will, and of gratitude for divine favors, as secures the constant inpouring of the divine life. "It is no longer I that live, but Christ liveth in me: and that life

The Essence of Sanctification

which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me."

The Present a Triune Dispensation

We must not speak of the present age as distinctly the age of the Spirit. Just as Jesus came to fulfill the Law more perfectly than it had been fulfilled; just as the Gospel flourished only by perfectly fulfilling the outward laws through embodying the law of God in the heart of the disciples, so the dispensation of the Spirit is not a third dispensation, distinct from the dispensation of the Gospel or of the Law. Rather it is the rounding out and completion of the former two. We live, therefore, in such a dispensation of the Law and such a dispensation of the Gospel as the Jews and the disciples of Jesus never realized. The modern world has realized as the Jews never did that we are in a universe of law, and that only by obedience to the law is physical or mental or spiritual salvation possible. Those who enter most fully into the dispensation of the Spirit realize as the disciples never realized the possibilities of union with Christ. Indeed, the Master walks with them on earth, lives with them in their hearts, speaks with them through their lips, and works through their lives accomplishing results which to the unbeliever seem supernatural. In a word, therefore, this dispensation is not the dispensation of the Spirit chiefly or

solely; it is the dispensation of the Father, the dispensation of the Son, and the dispensation of the Holy Spirit.

Adequate Christian Resources

Summing up the argument of the chapter, the evangelization and Christianization of the world demand more wisdom and grace and power than any of us is conscious of possessing. But just as science has revealed to us and given us possession of powers in the physical universe of which we little dreamed, so the New Testament reveals in the dispensation of the Spirit the presence and the power of God on earth. While the tasks set before us are finite, the resources are infinite. "Even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me."

CHAPTER VI

The Divine Method of Securing Workers

Life Under Divine Direction

The divine method of securing workers for the foreign field as for the home field is through the union of each individual soul with Jesus Christ. "Every Man's Life a Plan of God" was the title of the most inspiring message which one of our great modern preachers ever proclaimed. God respects our individuality; he has created each one of us for some particular work in his universe and no man or angel can quite take our place. Back of all special calls to the ministry there is the divine revelation that we all, men and women, ministers and laymen, are workers together with God, that God has a particular work for each one of us to do, that he is willing to help us through the use of all human and divine agencies in finding that work, and that he is ready to reinforce our limited wisdom and strength with his infinite resources in the accomplishment of our task. We are all sure that those whom God calls to the ministry have a specific, divine call to that work. The later and broader interpreters of the Bible maintain that all God's children may have divine direction in choosing their life work and in carrying it to

a successful conclusion. Saint John teaches that each one of us belongs to the kingdom of the priesthood. "Unto him that loved us, and loosed us from our sins by his blood; and he made us to be a kingdom of priests unto his God and Father." This is the inspiring thought which the Bible presents to young people today as they stand at the threshold of life.

Workers Together with God

Upon the other side, these great privileges bring their corresponding responsibilities. There can be no successful work at home or abroad, in the ministry or in so-called secular work, unless the Christian feels that he is working together with God.

The Missionary Commission is Collective

Mr. Robert E. Speer is one of the missionary statesmen of our age. But I do not quite accept what I understand him to teach, namely, that the command to go to the foreign field is as universal in its application as the command to love one's neighbor. The two commands are equally universal, but not equally particular. The command to love one's neighbor is addressed to every human being, and no one can excuse himself in the sight of God from observing it. But Christ's last command to evangelize the world seems to me rather to have been addressed to the disciples in their collective capacity; it was not obeyed literally by each individual disciple. To hold that "beginning at Jerusalem" meant simply the

announcement of the resurrection in that city, and that James ought not to have tarried there to build up a Christian community, is to accept the premillenarian view, and to abandon the Christianization of the race until Jesus returns to earth in person. Some duties are undoubtedly collective, and I believe the evangelization of the world to be such a duty. Paul represented the church as a human body, with a different task assigned to each member thereof. Regarding yourself as one member of the body of Christ and as a member formed for specific Christian work, the question as to whether you should go as a missionary is to be determined, not on the one side by the feeling that everyone is called to be a missionary and you must have a special dispensation from God to remain at home, nor upon the other side by the conviction that no one need go until he receives some special and imperative call to missions; it is to be determined first by the maintenance of such an unselfish spirit as leaves you willing either to go or to stay, and second by practical and providential considerations:

Filial Obligations

First, one should be free from such obligations to support or to extend personal care to father and mother as preclude a foreign residence. If parents have become dependent upon their children for daily care and there are no other children

who can render this service, one ought not to go to far-distant lands.

Questions of Climate, Exposure, Health

Second, while there are splendid fields for missionary activity in temperate regions of Europe, northern China, southern South America, and Africa, nevertheless five sixths of the unevangelized people upon the earth live in tropical or semi-tropical climates. Moreover, we must bear in mind that medical facilities are far less in any mission field than at home. We have first-class physicians on the mission fields, and we have a far larger proportion of hospitals to the members of the church there than at home. Nevertheless, every one familiar with the foreign field knows that missionaries must often live removed from a physician, and that they must often make journeys in which it is impossible for them to see a physician for weeks; and that the hospital facilities in foreign lands are far less complete than in the home land. Moreover, exposure to almost all types of disease is inevitable in foreign lands in mission work. Bearing in mind these facts, all candidates for the mission field should be persons of good health, of unusual promise of physical life, and willing to face these dangers of physical disease which inhere in missionary activity.

Scholarship and Mental Strength

Third, one should have such scholarship and mental discipline as will enable him to master a

foreign language, and such general scholarship as enables him to distinguish between the essentials and non-essentials in Christianity as compared with other religions.

The Missionary to be Companionable

Fourth, the missionary should be companionable and capable in the college phrase of "team work." The smaller number of workers in the foreign field necessitates much closer union and much fuller coöperation than does the work in the home field. It frequently happens that unmarried women engaged in foreign work must live in the same house in relations as close as those of sisters; and on account of the frequent changes of workers necessary in foreign fields one must not simply be capable of friendship with some congenial spirit, but possess the companionable quality.

Sympathetic and Attractive

Fifth, the missionary must be a person of large sympathies. He must not be provincial in his likes and dislikes, with race antipathies, but catholic in his appreciation of all men. Some really pious people cannot abide the black man or the yellow man; they assume an autocratic attitude toward other races; and the people to whom they are sent to minister feel repelled from them, though often unable to explain the reason. The missionary should be a man of attractive personality, and should not only love the people to whom he goes but be able

to compel in return their love for himself as well as for his Master.

Optimistic and Full of Faith

Sixth, the missionary must possess an invincible optimism, an unconquerable faith in God, in the divine promises, and in the divine providence. He must have an enthusiasm for humanity and a belief in the possibilities for good of the people to whom he ministers. Again and again his faith will be tried; people will disappoint him and the work will become discouraging and he will grow homesick. Unless he is a man of indomitable faith, he ought not to be sent to a foreign land by the church and left to struggle alone on that far-flung battle line for the advancement of the kingdom.

Abounding in Common Sense

Seventh, with a charity that hopeth all things, believeth all things, endureth all things, there must be combined an uncommon amount of common sense, a knowledge of human nature, and a sound, practical judgment; otherwise a man's enthusiasm will make him a very unsafe director of great and far-reaching enterprises.

Having Gifts of Leadership

Eighth, along with these other qualifications, the missionary needs the gift of leadership. He must have the power to inspire men of a foreign tongue and of an alien race to follow him and ability to make the Christian faith self-propagating in a foreign soil. He needs the power of initiative, the imaginative faculty, which on its

religious side is faith in the sense of vision; for he must be a creator of institutions, the molder of a new civilization.

Difficulties of the Field

Along with these practical considerations, it may be well to add also some of the difficulties of the foreign field:

Need of the Soldier Spirit

Ninth, the candidate for missionary work must have much of the soldier spirit in him. He must live far away from his native land. He is separated from the friends and the influences of his childhood. He must consent to separation for longer or shorter periods from his family, for in most cases physical and moral reasons demand sending the children to a temperate climate and to a Christian environment for their education; and their departure from the foreign field frequently must take place at so early an age that the mother is compelled to accompany them.

Absence of Intellectual Stimulus

Tenth, the missionary is isolated from the influences which often seem essential to intellectual growth. There is an absence of competition in the pulpit; there is frequently the absence of men of culture and congenial intellectual tastes and spirit which contributes so much mental stimulus to one's own growth. The daily, weekly, and all current literature reaches him at so late a date as to lose much of its interest. He cannot visit book stores and libraries and examine a hundred volumes from which he may select

some to stimulate his mental life. It is a condition of intellectual as well as of family loneliness.

Each Member Responsible

From the considerations named above we reach the conclusion that the call to evangelize the nations must be taken as a collective and not as an individual command. But if the call to evangelize the race is a collective duty, then each member of the kingdom has a part in it assigned him by God: whether going to the field, or praying, giving, and training others to go; and all of us, at home and abroad, are equally responsible for the task. This is the truth which underlies Mr. Speer's contention. Every Christian is responsible for his share in the evangelization of the race.

Encouragements to Mission Work

Turning now to the encouragements to mission work, the very harshness of the conditions secures a select body of men and women. If the prophetic class is to a considerable extent the salt which saves the nations, the missionaries are the prophets of the prophetic class, the ministers of the ministry. Few persons accept this call unless they have a passion for service; and this very passion for service, this obedience to the divine summons, puts missionaries as a class in unusual touch with God, a touch, however, by no means impossible to those at home. The very absence of social distractions, the very

absence of intellectual distractions in the way of the daily papers, large and well-stocked bookstores and crowded libraries, the very lack of external opportunities and stimuli to diversions, makes the missionary a thinker rather than a reader. The deep and appalling needs which everywhere surround him drive him to God and make him an intellectual creator rather than a receiver of other men's thoughts. Hence our missionaries as a class, while deprived of the intellectual stimulus of the home life, nevertheless often perhaps are the most intellectually productive class in the Christian church. One of the most brilliant and spiritually helpful writers in the home church said to me recently: "I fear that we must look to the mission fields for the production of our theology and of our philosophy." He added, that there is a breadth of view coming from the contact with civilizations and religions, an opportunity for meditation so essential to creative literature, an appeal to the creative faculty by the appalling needs of non-Christian peoples, and above all, a closeness of walk with God which in his judgment form the conditions for the production of the Christian literature of the future. Putting the matter in another form, he said that if Christian literature is only the record of spiritual life and experience, he believed that the record in foreign fields would

Mental Productiveness Stimulated

eventually surpass that in the home fields, because spiritual life, not necessarily but almost inevitably, is richer, fuller, and more varied there.

The Missionary a Leader and Creator

On the positive side also is another important consideration. The missionary must necessarily be a leader of men, of communities, of churches, and in some measure, of nations. No one at all familiar either with the lack of home resources or the opportunities in the foreign field dreams that the missionaries can ever evangelize, much less Christianize, any foreign field. The whole stress of missionary effort is put upon the development of self-propagation and of self-support in foreign lands. To supply the empire of China alone with the number of missionaries that there are ministers in the home land—not to mention physicians and teachers—would require more than eight hundred thousand men. All Protestantism has in China, including preachers, physicians, and teachers, and the wives of the missionaries, 3,241 workers; the missionary must be a leader, a creator in the foreign field.

Vast Possibilities of Influence

The opportunity for leadership is vastly greater than in the home land. Men who in the home land would hardly venture to publish a sermon are translating the Bible and thus molding the religious thought and fixing the language of provinces and empires for centuries. They are creating a literature and writing the theolo-

gies and thus molding the intellectual and spiritual life of millions of people. They are laying the foundations of the educational systems of countries, and leading in the introduction of Western medical and other sciences. There are a large number of men in China, as in other countries, who are doing the so-called work of evangelists. But these men are locating churches, determining what cities shall be opened up, selecting the sites for buildings, setting the style of preaching, determining the type of Christian experience, and shaping the polity of the church in foreign empires much as Asbury set the type of American Methodism. There are possibilities of influence for young men in foreign fields which are larger than the possibilities of usefulness of the presiding elders in the metropolitan districts in America. Indeed while they do not exercise authority over so large a territory as that which Asbury traveled, they are the chief spiritual representatives of Christianity for vastly larger populations than Asbury ever reached.

Partnership with Christ

In view of the high requirements for the foreign field, of its hard conditions, and of its splendid possibilities, what decision shall young people reach? We have already given our solution of the problem in the statement that each person ought to enter into partnership with Christ, be

willing either to go to the foreign field or to stay at home as soon as he learns the divine plan for him.

Character First

But how is one to learn the divine call? If I could begin with the children, I should say, first teach the child to offer himself in perfect consecration to God. By the help of God, even the boys and girls may maintain their union with Christ and live in the dispensation of the Spirit. With this fundamental condition maintained one cannot make any serious mistake in regard to his external work. Character is higher than achievement; being Christlike is even better than doing the external work which Christ would have us perform.

Full Preparation

Second, secure the best preparation it is possible to secure, not shirking years of hard study and self-denial, to fit yourself for your tasks. Moses, Isaiah, Paul, Luther, and Wesley were among the best-trained men in the world's history. Jesus was thirty years in growth and preparation, and had only three years to do the work his Father gave to him. So tarry at your physical and mental and spiritual Jerusalem until you are endued with power from on high.

Active Service

Third, having maintained your consecration and secured your preparation, say unto God and to the church, "Here am I, send me." Do not think of yourself more highly than you ought to

think; "Fools rush in where angels fear to tread." On the other hand, do not shirk duty through false humility. In fact, you are too close to yourself to determine what you can or cannot do. Above all, do not try to dodge responsibilities; in essence they are equally great at home or abroad. Go into business, teaching, medicine; go to South America, to India, China, to Africa as the intimations of the Spirit, as your own incipient experiences of various types of work, as the advice of your most consecrated and level-headed friends, as the openings of divine Providence, and the call of duty dictate. "Go in anywhere! There is good fighting all along the line."

Unselfish Choice for One's Life-work

One further word in regard to the foreign work. If you feel called of God to engage in special service like the ministry, the question with reference to your field is, Where can I make my life count most for the Master? This is not a selfish or an ambitious question. The candidates must dismiss all plans of selfish ease or personal ambition. The question is not where life will count most for self but where it will count most for the Master. At this point, I do not think one ought to wait for a special imperative divine call. John Wesley opposed some very earnest Christians who maintained that they must wait for a divine impulse before offering prayer or speaking in meeting or going on

errands of love; he denounced as enthusiasts those who would not engage in works of mercy or charity unless their hearts felt free to it. So in deciding between the home and foreign field, the candidate must be guided by the same common sense, the same comparative knowledge of the fields, the judgment of others, the providential openings, the inward impressions of the will of God which would guide him in determining whether he would preach in Maine or California, in Minnesota or Mississippi.

Readiness to be Used of God

We appreciate greatly the sincere humility of those young people who feel that the responsibilities of the foreign work are beyond their abilities to meet. Three considerations may lead the humble in spirit to engage in this high and difficult work. First, the intellectual, moral, and spiritual qualifications required for the foreign work are required largely for the home work also. Second, it is impossible to foretell what the grace of God may accomplish in a human soul; the promises of God have never yet been exhausted by any Christian worker. There is an immense amount of latent talent in so-called ordinary human nature, as was revealed in the case of the disciples whom Jesus called in person and as has been revealed by thousands whom he has later called through the Spirit. Great needs develop great leaders, as in our Revolution

and our Civil War. Third, the very fact that few Christians can enter the foreign field puts all the more obligation on each of us to maintain his generic resolution and say: "Here am I, Lord, send me." This will lead you to the self-sacrifice involved in the offer of yourself for the work. If you are accepted, well; if not, still well; you have become a missionary in spirit and you will receive the missionary's reward.

Specific Fields

In regard to the field which one should enter, here again he should consult the varying needs of each and the providential openings. In Europe, we need men and women abreast of European culture. Here our work is among the most advanced peoples. Indeed we send only a few leaders to European lands, and depend upon the European Methodist churches to supply the great majority of our ministers. France in the crisis through which she is passing offers the best opening for Protestantism today which she has offered since the Reformation. Russia in her period of storm and stress appeals to the brainiest and most heroic persons, and if she adopts a constitution, a period of unprecedented progress is before her. In Japan, the preliminary work has been done and the Japanese have entered upon a material civilization in many respects equal to that of Europe and America. Japan will lead the Orient, and men and women of culture and

capacity to be the leaders of the leaders of the Orient are needed for this field. China is today where Japan was twenty years ago. But her people are a people with three thousand years of civilization behind them, with the pride which comes naturally from a long history and a long ancestry, and with natural abilities unsurpassed by those of any other people on earth. Moreover, no empire of equal population ever awakened so rapidly as China is awakening today. Japan is thoroughly awake and she is advancing rapidly; while work in India is twenty years in advance of China. China is just now turning a corner in human history. Here, again, strong, cultured, capable leaders are needed. In Korea, the people are turning to Christ more rapidly than the people of any other nation. They are alarmed and depressed by their fear of Japanese supremacy. They need foreign leaders who can sympathize with them and guide them, and upon whom they can rely in this crisis. In South America, a great continent is awakening. We have work in nine nations. But the work is in its incipient stages. The nations are at the threshold of large growth and greater possibilities. Here again leaders are needed, capable of guiding a people in reaction from a distorted type of Christianity and of laying the foundations of great republics. In Africa, we have a conti-

Remarkable Oriental Development

nent just emerging into light. Here leaders are needed who can reach perhaps the most backward race on earth. They will need to lay the very foundations of civilization. The missionaries also must work in connection with foreign countries. If they can succeed in securing the coöperation and in some measure directing the efforts of these foreign leaders, and if at the same time they can secure the confidence of the Africans, they can raise, slowly but surely, the submerged race of earth; indeed they will almost create a new race. In Malaysia, as in Africa, we are laying the foundations of civilization and working with able representatives of ruling nations. In India, the work is perhaps not quite so far advanced as in Japan, but is farther advanced than in China, much farther than in Korea, and vastly farther than in Africa. The missionaries must be able to compare favorably with the civil and military representatives of Great Britain, and they must in some measure mediate between restless young India and the mother country. India justly enjoys the prestige of the most successful missionary work in Methodism. In the Philippines the missionary has the double advantage of laboring among people who are rapidly turning to Protestant Christianity through reaction from a distorted faith, and who at the same time are under the control of

To Create a New Race

our own government. But the missionary must contend against the same vices of drunkenness, lust, and greed in trade which assail us in our great cities at home.

Two Facts to be Noted

We have completed the discussion of the principles which should guide one in offering himself to the foreign work. It would be unfair, however, to close this chapter without calling the attention of young people to two facts.

The Crowded Home Field

1. It is a condition and not a theory which confronts us. In holding several Conferences in the United States and appointing nearly a thousand men to their work, I have been made painfully aware, as is every bishop in Methodism, of the need of more men to supply the small churches paying from five to seven hundred dollars per year. As a matter of fact, we could supply most of this need from the men who are in the ministry if we were to utilize those on the superannuate and supernumerary list and those holding nominal appointments. But while there is some scarcity of men for the small appointments, there is a fearful pressure for appointments ranging from eight hundred dollars upward. In every large Conference, also, the presiding elders and the bishop are painfully conscious of the fact that they have a large number of men worthy of promotion and capable of larger work and larger responsibilities, but

who cannot be advanced to their proper positions without crowding other worthy men out of the positions which they are now occupying. The pressure upon the appointing powers to find places for worthy men in the better and higher grade appointments is painful. As a matter of fact, large numbers of ministers must occupy lower positions than they are fitted for until their brethren in the ministry are called home to heaven, and death makes places for them.

The Needy Foreign Field

In other denominations similar conditions are found. From one fifth to one fourth of the men qualified to preach in some leading denominations in the United States today are without appointments. It is indeed true that in these same denominations there are many churches without pastors; and the laymen and especially committees on pulpit supply will say that no first-class men in their denominations are without appointments. Looked at from one point of view, the statement is correct. The vast majority of ministers who are capable of drawing large audiences, of filling the treasuries of the church, of increasing the membership rapidly, of securing large gifts for charities, are employed in all of our denominations. But may it not be true that the very abundance of the supply at home has blinded the home churches to the real qualifications of the minister. If the real qualifications

of the prophet of God are the ability to direct men into paths of righteousness and the consecration which will enable him to lead seekers to the Lord Jesus Christ by personal example, then there are multitudes of ministers in the home churches who are either without appointments or without places equal to their abilities. In a word, the ministry at home impresses me as a greatly over-crowded profession; and if we are to wait for the law of supply and demand to operate in order to secure living salaries, we shall witness the painful spectacle of persons feeling called to the Christian ministry turning aside to other vocations through lack of proper support inside the sacred calling. When one turns from the home to the foreign field, just the opposite spectacle confronts him. Here in many cases the fields are literally white for the harvest. We now have cities offering to build and equip hospitals if the church at home will only send physicians; offering to turn over their temples for worship if the church at home will only send the ministers; cities offering to hire halls and pay the rent and help support the preacher if we will only send them ministers. There are almost countless places where the people are willing to contribute at least part of the expense toward maintaining education if people can be sent to teach them Christianity and the Western

White for the Harvest

science. We have one minister at home for every 544 of the population, and one ordained missionary in China for every 219,000 persons.

The Call to the Young Christians of America

2. We are all familiar with the great migratory movements which have taken place during the last century from Europe to the new world. Most of us rejoice that our more or less distant ancestors had the courage and the enterprise and the heroism which prompted them to leave old associations and the influences of the home land that they might find greater opportunities for their energies and a wider field for their endeavors in the new world. Many of us are descendants of those who crossed the Alleghanies and poured into the Mississippi Valley from the same motive. We are the children or the descendants of emigrants. The call of distant lands is in our blood. The heroism of the pioneers and the emigrants, of the creators of empires and the founders of institutions, belongs to us. A glance at history shows the struggles of civilization passing from the Mediterranean Basin to the Atlantic Basin, and now passing from the Atlantic Basin to the Pacific Basin. Will not the same spirit of enterprise, not unmixed with heroism, which brought your ancestors from the old world to the new, from the Atlantic Coast to the Mississippi Valley, call many who read these words to become leaders in that struggle

which will take place in the twentieth century to determine what language, what civilization, what religion, shall become dominant in the world-neighborhood gathering around the Pacific? Were Paul facing the same opportunity today, as are multitudes of young Christians in America, where, in view of the conditions which confront us and the spirit which he showed on earth, do you think he would cast his lot? Would not the same call to the Gentiles or nations which made him a missionary when the Gospel was scarcely planted in Judæa lead him from the United States to help supply the word of life to the regions of Asia, Africa, and South America, where multitudes are suffering from lack of light? We may say to parents, in closing, that God had only one Son, and that God so loved the world that he gave Jesus to be a foreign missionary.

What Paul Would Do

CHAPTER VII

The Divine Method of Securing Means

The Missionary Financial Problem

The principle underlying this chapter is the same as the principle underlying Chapter Six. There is no possibility of securing funds sufficient to enable the church to meet the crisis which is upon her save by training the members from infancy up in the doctrine that every man's life is a plan of God, and that it is the privilege of every Christian to enter into partnership with God in business and home life just as fully as in the ministry and on the mission field. When the church becomes imbued with the conviction that all the redeemed are priests, as John teaches in Revelation, that God has a plan for every human life; that he is just as ready to coöperate with a mother in caring for her children, with a farmer in tilling his field, with the merchant in his business, and to suffer with the sick ones in their illness, as to coöperate with the minister and the missionary, we shall reach a higher type of Christian living and shall take God into partnership in our daily lives.

God's Partnership in Business

It is simply impossible, however, for a business man to take God into partnership in his business life without sharing with God the profits

of the business. I do not mean by this that God demands harsh and impossible conditions in regard to the gifts of the man engaged in the so-called secular pursuits; but that he does demand systematic and proportional sharing of the income of the business with himself. I do not mean by this either that systematic or proportional giving necessarily demands that the money shall be given to some general collection of the church or to the pastor of the church for some local church work. Jesus says in regard to the cup of cold water, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." So also the Good Samaritan on his way from Jerusalem to Jericho was laboring together with God in relieving the wants of the wounded man.

Increase of Christian Resources

It is clear to all that there must be a large increase in the funds of the Home Mission and Church Extension Society if we are to take America for Christ; that there must be a large increase in the collections for education if we are to capture the rising generation; that there must be a large increase in foreign mission funds if we are to take the world for Christ; that we must more generously relieve the distress of our worn-out ministers and must at least enable our pastors to educate their children and keep out of debt if we are to maintain the efficiency of our

home churches. In a word, there must be a large increase of resources.

Systematic Giving

No enduring increase in our resources can be secured without systematic giving. The church can never capture the world for Christ so long as our gifts rest upon spasmodic emotions rather than upon conscience. Again, our giving must be in proportion to our income. The whole history of the Christian church does not show a single mission established or a single church maintained by appeals for each member to give one dollar. The cry for an equal gift from each member of the church at once lowers the standard of the wealthiest members to a pittance; and forces upon the poor members the conviction that Christ does not demand of them the same amount as of the richest member. It is entirely proper to compare our average contribution of fifty-four cents per member with the average contribution of nearly one dollar per member by the members of some other churches, and to ask for an average of one dollar from Methodists; this has been done by our leaders in missionary enterprise and with good results. But an assessment of one dollar per member is false in principle and disappointing in practice. All business men are agreed that system and proportion are as essential to success in church work as in business life. Hence all business men are prepared to unite

with the minister in insisting upon the apostolic injunction of systematic and proportional giving. "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper." A study of the passage shows that it is not simply a suggestion; that it is a general order, one which Paul had given to other churches as well as to the church at Corinth; that it enjoins systematic giving at regular intervals established in advance; that it demands proportional giving according to the income of each. The two principles of system and proportion clearly laid down by the apostle Paul are essential to success in every business enterprise; and business men recognize them as essential to the successful management of every church enterprise.

A Definite Proportion Essential

As I have worked and prayed over this chapter the conviction has grown upon me that, in not urging any proportion in giving, the church has made the same mistake that she would have made had she not fixed upon one seventh of every Christian's time for worship, but had left every member free to set aside so much or so little of his time from business as might seem good in his own eyes. It is plain to all that, had not the early Christians set aside one day in seven for the

service of God, and resolutely abstained from their ordinary work on that day, Christianity would never have become one of the great world religions. It grows equally clear to me that were the Christians, along with the devotion of one seventh of their time to the Lord, to set aside also one tenth of their income for his service, the world would be speedily evangelized.

Analogy of the Sabbath

Dropping all thought of one tenth, let us plead simply for some definite proportion in giving. Every argument which can be used against any definite proportion in giving, every charge that such a rule is legal and mechanical, that it contradicts the whole spirit of the New Testament, has been used against the maintenance of the Lord's Day. And, indeed, you can find a stronger argument against the maintenance of the Sabbath on the ground that it contradicts the free spirit of Christianity, and you can cite stronger arguments in both the words and works of Christ for the abolition of the Sabbath than for the abolition of tithing. In the case of the Lord's Day you ask every Christian, no matter how poor he is, no matter how large his family, to abstain from his ordinary employment one day in seven and devote the time to the worship and service of God. The demand for the same amount of time from every Christian, whatever his condition, is more

mechanical and legal than the demand for a proportion of his earnings. In time the poor man sets aside the same amount as the rich man. Proportional giving may not take one fiftieth as much money from the poor man as from the rich man. But every man recognizes that the observance of the Lord's Day, with proper exceptions for the works of mercy and necessity, and the whole of it observed in accordance with the Master's injunction that the Sabbath was made for man, not man for the Sabbath—every man recognizes that the Lord's Day so observed has brought infinite gains to our civilization. Who doubts that an equally universal observance of proportional giving, not in a mechanical or legal manner, not with the conception that one tenth or any proportion discharges our obligation to God, but as a recognition that we have been redeemed by the lifeblood of Jesus, and that all we have and are belongs to him—who doubts that such proportional giving would prove an infinite gain to the church and to the civilization of the twentieth century? Let us at least resolve that we will ourselves begin at once, and that we will lead every member of the church over whom we have sufficient influence to systematic giving of some proportion of his income for the service of the Lord.

Gains to Civilization

What ought this proportion to be? How much

Not Less than One Tenth

of his income ought the church to ask every member to set aside for all religious and benevolent causes? As already written I would not wish to lay down a hard and fast mechanical rule which does violence to the spirit of the Master. Certainly the same liberal exceptions on the ground of mercy and necessity should be made as obtain in the observance of the Lord's Day. With such liberal exceptions according to the spirit of the Master, I believe that the gifts under the new dispensation of the followers of him who gave the last full measure of his life for us ought not to fall below the gifts under the old dispensation—that the Christian should not be stingier than the Jew.

Tithing Sanctioned in the Old Testament

A careful reading of Lev. xxvii, 30-32; Deut. xii, 5-11, 28, and xiv, 22-29, will convince any person that tithing has the sanction of the Old Testament: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's." "Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes." What an exact description of our present method! "But when ye go over the Jordan, and dwell in the land which Jehovah your God causeth you to inherit . . . thither shall ye bring all that I command you, your burnt-offerings, and your sacrifices, your tithes. . . . Observe and hear all these

words which I command thee, that it may go well with thee, and with thy children after thee for ever." "Thou shalt surely tithe all the increase of thy seed, . . .and the firstlings of thy herd and of thy flock; that thou mayest learn to fear Jehovah thy God always. . . . Thou shalt bring forth all the tithe of thine increase; . . . and the Levite, because he hath no portion nor inheritance with thee, and the sojourner, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that Jehovah thy God may bless thee in all the work of thine hand which thou doest." From such passages as the above it seems clear that the Old Testament indorses the principle of setting aside one tenth for the specific support of the church, and that the fatherless and the widows probably were exempt because they are mentioned as recipients of the tithe, and that additional gifts according to the means and spirit of the worshiper were provided for in the "offerings and sacrifices" mentioned in addition to the tithes.

In Principle Approved by Christ

The Jewish priests carried the exactions of the tithe so far as to include mint, anise, and cummin —mere condiments of food like our salt and pepper. They insisted upon their tithes, and neglected the weightier matters of judgment, mercy, and faith. Jesus, as the real leader of

all reforms, laid emphasis, of course, upon great principles, like law, justice, and mercy—"These ought ye to have done." But, like many reformers, Jesus never was careless as to details. He knew that the mastery of great principles manifests itself in faithfulness in little things. Hence he adds, in regard to the application of the tithe to the mere condiments of the table, "And not to leave the other undone." It is difficult to find a stronger approval of the principle of tithing than these words afford. We are sure that we speak after both the letter and the spirit of the New Testament in urging systematic and proportional giving. We believe that we speak after the mind of Christ in suggesting that the Christian should set aside for the service of God and man not less than one tenth of his income.

Plea for the Poor a Subterfuge

A serious objection is presented in the name of the poor. I have been asked many times whether I think it Christlike to demand that a poor man with a family of ten children and an income of six hundred dollars a year ought to give as much as a single man with an equal income and no relatives depending upon him. The answer is fourfold: (1) The law of necessity upon the part of the poor man and of mercy upon the part of the church may well absolve some persons from making any immedi-

ate returns to the church. (2) If the poor give ten per cent, or even two per cent, many a rich man is called to give more than ten per cent. (3) "The submerged tenth" in any church never remains submerged. It usually rises into the comfortable and often into the wealthier class as the years go by; and the church can well afford and is willing to wait for the poorest to escape from their distress before urging them to give to any considerable extent. (4) I have never known the real difficulty to be presented by a poor family in any concrete case in the history of tithing. The poor are not the people who rebel against tithing, when tithing is presented with the freedom of Christ, and in his spirit. It is the rich and the comfortable who refuse in the name of the poor to give a tenth or any other proportion of their income systematically.

An Aggregate Tithe

We do not deem it wise to insist that every member of the church should give exactly one tenth of his net income. The aggregate of all our gifts ought to reach one tenth of the income of the church members. But there are some who surely ought to give more than one tenth of their incomes, while those in sickness and poverty and distress should no more be forced to meet an assessment by the stewards than the wounded man lying by the Jericho wayside. We must not import legalistic principles into the

New Testament. "The letter killeth but the spirit giveth life." On the other hand, we are equally sure that each Christian should aim to set aside some fixed proportion of his net income for the Master's work. Opposition to system and proportion is unbusinesslike antinomianism. We may be sure also that the aggregate of our gifts as a church ought not to fall below the Old Testament standard. If you fix a higher proportion for yourself, you can feel a satisfaction in helping to supply some less favored brother's deficiency. If you fix less than this proportion for yourself, you put yourself upon the list of those unable or unwilling to meet a fair proportion of the responsibilities and burdens which the Christian Church must assume if the world is to be redeemed.

Value of Determining Income

Just here we are met by the suggestion that an Old Testament system of tithing is not adapted to our modern and complex age; that it is very difficult for many men to determine what is their income after paying the legitimate expenses necessary to obtain their income; where the line is to be drawn between the relations who have a legitimate—almost a legal—claim upon them, and humanity in general. A moment's thought will suffice to show that this objection is not against tithing, but against all proportional giving; that it is a plea for the old lack of system

which has left the church with an empty treasury in face of the greatest opportunity of the ages—a plea for the lack of system which has been one of the most fruitful sources of failure in the business world. However much effort may be required to ascertain the facts, the exact knowledge of one's income and expenditure and of his financial condition is one of the deepest needs of a Christian, not only on religious, but on financial grounds.

A Tenth is Practicable

I believe that the struggle to bring our church up to giving some proportion of its wealth systematically, even to the extent of one tenth or more, is not so difficult, and that the end is not so far removed as our fears may indicate. The income of the members of our church is estimated at eight hundred millions a year. Mr. Stephen V. R. Ford, editor of the Methodist Year Book, holds that the total gifts of Methodists for current expenses, church building, pastoral support, education, benevolent purposes, and all other causes, now reaches forty millions a year.

Training and System in Place of Impulse

If each member of our church whom the pastor and official board know to be able to pay the amount could be brought to a subscription of ten per cent of his income, those who would go beyond ten per cent would bring the average up far beyond ten per cent of our incomes. Surely it is not an impossible task to lead the great ma-

jority of our members to fix upon some proportion of their income as a payment to the Lord who has redeemed them, and thus to bring our church as a whole to compliance with the apostolic injunction of systematic and proportional giving. If during the next five years we can bring the majority of God's children who know Christ as a Saviour and Lord to a regular offering of substantially ten per cent of their incomes, before the close of this generation we can give every child of God at least the invitation to come home. The more I study the New Testament the more fully it seems to me that the divine injunction of proportional giving and the New Testament sanction for setting aside not less than one tenth of our income for the service of God and humanity is as strong as is the divine injunction to set aside one seventh of our time for the same purpose. In a word, the loose theory of grace, that spirit of antinomianism which has infected Protestant Christianity and led us to magnify emotional states and neglect the consecration of the will, accounts for the present crisis in missions. We have treated giving so fully as a matter of impulse rather than of duty that Christians generally repudiate the claims of God and the church upon any fixed per cent of their income. Our giving is not systematic and in proportion to our receipts, as the prin-

Consecrating the Will

ciples of our faith require, but spasmodic and according to our impulses.

Results of a Defective Standard

We cannot adopt a false principle in religion without the poison of it affecting our careers in business. Accordingly, our self-centered and unsystematic use of funds for God runs in a measure throughout our acquisitions and more fully throughout our expenditures, and thus weakens the financial standing of millions of Christians. It is said that ninety-five per cent of men in business fail at some stage of their career. I have never succeeded in finding the data upon which this statement is based. I do not believe it to be true. Possibly ninety-five per cent of our business men change their business or their methods of business during their lifetime, thus indicating that in their judgment there was need and opportunity for improvement. If it were said that ninety-five per cent of business men fail to make an adequate success in business, that they fail to measure up to their possibilities, everybody would accept the statement as true.

A Cure for Carelessness and Extravagance

Financial failures are due to carelessness and laziness or to greed and speculation in money making, or else to carelessness and extravagance in spending it. But the adoption of system and self-denial in the use of money will do much to promote system and devotion to daily duties in making money. The same conscientiousness

which leads a young man to set aside a tenth of his income for the Lord in spending his money, that same conscientiousness will keep him from trying to make money through speculation and cheating—fruitful sources of financial failure. But more Americans fail through carelessness and extravagance in spending money than through dishonesty in making it. Their expenditures do not seem to themselves extravagant; but they are out of proportion to their income. All business men know that the foundations of fortunes are laid not so frequently or so fully through large earnings as through self-denial in spending money, through preserving a reasonable and constant margin between income and expenditure. Now, tithing or any system of proportional giving demands systematic, constant self-denial. It is an almost unfailing cure of extravagant or disproportionate expenditure. The young man who conscientiously sets aside for some good cause one tenth of his earnings will conscientiously use the remaining nine tenths; and nine tenths conscientiously used will contribute vastly more to one's enrichment than ten tenths used in a haphazard, self-indulgent manner. So surely, therefore, as a young man refuses to deny himself and set aside any proportion of his income for benevolent purposes, so surely is he laying the foundation of carelessness,

Self-Denial

of self-indulgence and thus making improbable the accumulation of a fortune.

Margin the Key to Fortune

The margin is the key to fortune. The growth of a fortune depends not upon one's earnings, nor his expenditures alone, but upon the preservation of the margin between the two. Tithing teaches the doctrine of the margin, and inaugurates it in the life of every tither. Nine tenths in the hands of the man who has learned the doctrine of the margin are more than ten tenths in the hands of the same man before he has learned obedience to that law.

A Rich-Poor Man

One can practice self-denial and system sufficiently to set aside a tithe and then keep it for himself. In case this man does not become greedy and overreach himself in his haste to be rich, he will reap the temporal reward of the tither. But he will miss the spiritual blessings. It is possible to accumulate money by observing the first half of the principle of tithing, namely, the doctrine of the margin. But the first half makes a rich-poor man. I know an aged couple who by forty years of business skill and self-denial accumulated more than a million dollars. They longed to enjoy what they supposed their rich neighbors enjoyed. They built one of the finest houses on the avenue in the city, or rather hired an architect to build it. They found the mansion a prison; and the only part of it which

seemed at all like home was the kitchen; and they lived there. They felt some slight stirrings of artistic taste, and they longed to have fine paintings on their walls like the paintings of their new neighbors. Walking down the street one day—for they did not enjoy their carriage—they saw a lithograph which greatly pleased them. The old man was ashamed to display his ignorance by asking its price. He had heard that good paintings cost from three hundred to five hundred dollars, and he knew this was very pretty. So with difficulty he wrote out his check and handed it to the clerk and asked to have a thousand dollars' worth of such pictures sent to his new home. He hoped he might receive two or possibly three of the pictures; and was greatly astonished when a wagonload of lithographs was delivered at his home. You smile; but that aged millionaire and his wife were pitiably poor. It is possible to be rich in this world's goods and not rich toward God. There are Methodist millionaires who throughout eternity will be poorer than the children of the almshouses. The cure for self-indulgence and extravagance and poverty on the one side and for greed and spiritual poverty on the other side is found in partnership with God carried on through proportional giving. "See that ye abound in this grace also."

Purchasing Artistic Supplies

Above all there is a divine providence in hu-

Christian Stewardship

man affairs. God is determined that everyone of his children shall at least have the invitation to come home. But he cannot carry forward the great evangelistic, ecclesiastical, and educational enterprises necessary for the redemption of our race without immense sums of money. Hence he not only calls ministers and missionaries to peculiar tasks, but he calls all his children to fellowship and partnership with himself. We are all God's stewards, and each one must give an account of his stewardship. If we are faithful to the five talents committed to our care, we shall find them becoming ten. God wants men whom he can trust to use wealth for the kingdom, and he pours money into every such man's lap, unless he desires to use that man for some service even higher than faithful stewardship in the use of money.

A Widow's Two Sons

Many years ago a poor widow told her sons that they must learn to be generous, else they would become men of mean and little spirits. She enforced her teaching by putting into the hands of each child every Sunday morning a small amount of money for the support of the Gospel. Soon the children began to make the contribution from their own earnings. The mother's teaching was so impressed upon one son that he early determined to keep count of his contributions and to give a thousand dollars to

the Lord in order that he might overcome the mean and stingy spirit which his mother had described and which he believed possessed him. The amount was twice as much as the mother and all the children were worth. The mother was surprised and gratified at the son's announcement of his purpose; but she did not expect he would ever be able to carry it out. The resolution cost years of effort. But that son astonished and delighted his mother before her death by bringing to her his accounts, showing that he had paid a thousand dollars into the Lord's treasury. The industry and self-denial and system developed by this struggle became, with the blessing of God, the foundation of a successful business career. This man completed five years ago the larger but not more difficult task of raising his gift of a thousand dollars to the Lord to one hundred thousand dollars. By his life and gifts probably he has done more for the church and the kingdom in the city where he lives than any minister who has served that city during his lifetime. How blessed is such a partnership with God! Upon the other hand, a brother of this man, who would not learn self-denial and thus become rich toward God, has become so reduced financially by his vices that for fifteen years he has been a pensioner on his more generous brother. You can multiply by the scores cases

A Resolution Well Kept

similar to the above. The devil is a poor paymaster. You all know people who have been ruined by their extravagance. It is indeed possible that a few unsystematic, impulsive givers have occasionally subscribed too much for church enterprises. But you cannot name one systematic, conscientious, proportional giver, or a single tither who, by his own testimony, or in your own calm judgment, has suffered permanent financial loss. The Jews are the only people who through systematic, voluntary gifts have ever approached the tithe; they furnish fewer candidates for the almshouse than any other people, and they are confessedly the most successful people financially on earth—here is the scientific test of experiment. Nine tenths plus God are more than ten tenths without him.

A Crisis in the World Movement

The crisis is upon us. The twentieth century has dawned. The nations are at our doors and needing help. God is hovering over us. Tithing, or at least proportional giving, is one method of relief, and so far as I can see, the only way out. You cannot maintain the New Testament example of the devotion of one seventh of one's time to the service and worship of God and deny the New Testament injunction and example of systematic and proportional gifts for the worship and service of God. "Bring ye the whole tithe into the store-house, that there may be food in

my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." When the Pharisees brought their tithes of mint and anise and cummin and neglected the weightier matters of the law, justice, and mercy, "these," said Jesus, "ye ought to have done, *and not to have left the other undone.*"

CHAPTER VIII

The Divine Method of Securing Results

China a Growing Encouragement

These mere glimpses of Christian work in China are not fair samples of the long and painful and discouraging labors which our missionaries have been obliged to perform in every land. But each incident is true, and is a fair illustration of the encouragement which is now coming to the missionaries in China as a result of one hundred years of effort and because of the strange awakening of the people.

Pentecostal Scenes in Foochow

To begin at the beginning, so far as my work is concerned, I preached my first sermon to the Chinese in Foochow in 1904. While there are difficulties in preaching through an interpreter, there are sometimes advantages also. I had an opportunity, while the interpreter was translating each sentence into Chinese, to think not only of the next sentence which I would utter, but to watch the effect of the last sentence upon the audience. I was preaching upon the new birth and upon the baptism of Pentecost. One who is accustomed to revival preaching at home learns to watch closely the temper of an audience. In this case, I soon became convinced that persons in the audience were under conviction either

of sin or of the lack of the Holy Spirit. They listened with an intentness that astonished me, and I felt that I ought to close the meeting with an altar service. Upon the contrary, I remembered that in this city where I was now preaching our missionaries labored ten years, building two churches—one inside and one outside the city walls—establishing schools, conducting medical work, distributing tracts, before they could persuade a single Chinese to be baptized. I remember also that the first Protestant missionary to China, Robert Morrison, had to labor twenty-seven years to win three converts, who, because they were in his employ, were stigmatized by the other Chinese as "rice Christians." I had not mentioned the possibility of an altar service to the missionaries, because such a service had not occurred to me before I began the sermon. But despite all my fears, the impression of conviction in the audience became so strong that I timidly ventured in closing to give the invitation to the altar. I limited this, however, to those who were Christians, but who might desire the larger and fuller experience of Pentecost, which I had been portraying. To my surprise, I confess, and great delight, about thirty men came to the altar. My faith increased, and I then suggested that any persons who were not church members, but who were willing to

An Altar Service

break with idolatry might also come to the altar with us. Here again, to my surprise, I must confess, for my faith was weak, some twenty-five more rose and came to the altar. Immediately it occurred to me that the people were accepting my invitation out of politeness. The Chinese are a very polite people, and I conceived that possibly they might now be following my wishes out of their great desire to please me. Consequently I expressed my great appreciation of their politeness and their willingness to do whatever I asked them; but added that those only must come to the altar who had a genuine conviction of sin or a desire for the Holy Spirit, that coming to the altar on the invitation to break with idolatry would lead some who were now kneeling to persecution by their families and their clans, and that no one must remain at the altar who was not willing to break absolutely with all idolatry at any cost and that therefore all who were at the altar out of politeness and were not church members had better rise quietly and resume their seats. I expected a considerable number to return to their seats at this invitation. To my surprise, not one arose and returned, but while we were singing a stanza, several more came to the altar. It became clear that the work was of the Holy Spirit, and I ceased interfering and let the people follow their convictions. I

Deeper Than Politeness

noticed, in the meantime, that no women had come to the altar, and that some of them were weeping and many of them were looking with intense interest toward their husbands and sons who were going to the altar. I told them I understood that they had not come to the altar because it was not customary in China for men and women to kneel side by side, but they might kneel where they were. Suffice it to say that before the close of the service between two and three hundred men and women were earnestly calling upon God either for the baptism of the Holy Spirit or for the forgiveness of their sins. It was a memorable altar service and a marvelous victory of the Holy Spirit.

Widespread Conviction

As the service was closing, I was again assailed with inward doubts. The tempter said to me: This is simply a special movement, vouchsafed to you by the Holy Spirit, to encourage your coming to China, but you must not expect any such experience as this in other places. Indeed, it seemed reasonable that I should expect a fuller preparation for the acceptance of the Gospel and of the baptism of the Spirit at our oldest mission than in other places. But at the close of the service I was somewhat surprised and delighted to find the missionaries undisturbed by the special proceedings and indeed remarking that the large number coming to the altar was

only an illustration of what those engaged in evangelistic work had been witnessing to a greater or less extent all through the Conference during the year. In a word, I then learned for the first time that a general spirit of conviction and a readiness to accept the Gospel existed in China to an extent unprecedented in our missionary history.

Response at Every Invitation

I was encouraged by this service to give the invitation in other places throughout the empire. In churches, in private houses, in halls, and upon the streets, and even in temple areas, I have asked the people repeatedly for an immediate decision to break entirely with idolatry and ancestor worship and accept Christ. In response to one hundred and thirty or forty invitations given I have never seen a service in which at least some one did not immediately decide to become a Christian, the number varying from two or three up to as high as two hundred.

A STUDENT COMING TO CHRIST

Purpose of the First Commandment

The day following the memorable altar service, we left Foochow for Ngucheng to hold the Foochow Conference. On returning from Hinghua, some four weeks later, it was necessary to remain five or six days in Foochow in order to secure a boat to Shanghai. At the invitation of the Chinese pastors and the missionaries, we held

special services during these four or five days. At the close of a Sunday night service quite similar in character to the one described above, and in which some fifty or more had come to the altar, I went back to my room thoroughly exhausted physically and mentally, but full of spiritual encouragement. A half hour later there came a tap at the door, and inquiry was made upon the part of one of the missionaries if I could yet meet a Chinese student who seemed to be under deep conviction of sin. On the missionary and student entering, the latter said to me very earnestly: "I want you to change the conditions of beginning the Christian life." I asked him in what respect he desired the change. He replied: "In regard to forbidding joining with one's parents in worshiping ancestors." He added immediately: "You put conditions upon us students in China which you never exacted of your students at home. You make it much harder for us to become Christians than for young people in America to become Christians. I want you to modify the conditions so as to make them equal in the two countries." I replied: "I do not make the conditions of salvation; simply have been announcing the conditions which are found in the Bible; and the first command in the Bible forbids the worship of any other gods." I realized more fully on that night and on a hundred

The Conditions of Salvation

subsequent occasions the significance of that first command. The Chinese, like the Jews on entering the promised land, are very willing to add the service of the true God to their ancestor worship and their idol worship and thus increase in their minds their chances of salvation. But their ancestor worship is degrading, and it is simply impossible to permit seekers in China, as it was impossible in the earlier days to permit the Jews, to combine idolatry with the worship of the true God.

Safety in Obeying Conscience

This young man told me that his own mother had forsaken him in childhood, and that he had not the slightest knowledge of her; that his present mother had taken him when he was ready to perish and had nourished him and brought him up; that she was a woman of some property and standing in the community; that she would be subjected to severe persecution if she became a Christian; that he had sent her word the preceding winter that he could not join in the idol processions at home, and that she had then sent him word not to come home until he could unite in the idol worship because she knew that his refusal would bring persecution upon them as a family. He added, with apparently the strongest conviction of the truthfulness of his statement: "My mother will commit suicide if I become a Christian and refuse to join her in the

ancestral worship. Do you demand of me that I drive my mother to suicide?" I asked him if there had not been periods in his past life when he had obeyed his conscience, and if there were not times when he had disobeyed it. He was entirely familiar with such experiences and answered promptly in the affirmative. I asked him what had been the results of his experiments: if, when he had disobeyed his conscience, he did not always find reason afterward to regret it; and if, on the other hand, when obedience seemed exceedingly hard, he had not learned afterward that this was the safer course. Here again his experience agreed with the experience of mankind that obedience is always wise. I said: "Your judgment has been enlightened since coming to the college at Foochow. You have come in contact with Western civilization. You have learned to read the Bible; and your own conscience tells you that you ought to worship the true God and forsake idolatry." Here again he admitted that he had been under such conviction since my visit to Foochow a month before that he had lost much sleep and had been sorely troubled. I added: "This voice of conscience is the voice of the Holy Spirit in your soul, and as you have found in the past that obedience is better, so now in this crisis, obedience is your only safe course." But added he: "Will you force

Results of Experiments

me to drive my mother to suicide? I am sure that in her humiliation and shame and the distress which will come upon our family, she will take her own life." Larger experience in China has enabled me to realize much more fully than I did that night the real danger of suicide. I said to him: "Does not your mother at home do much of the work in the garden and the drudgery about the house, while you sit and wait for pupils to teach?" He replied that such drudgery was woman's work in China, and that it would create much excitement and prevent him securing any students if he presumed to relieve his mother of this drudgery. I replied: "Such conduct is not even decent Confucianism, not to mention Christianity. Even your own writings teach a reverence for parents and tell of the efforts upon the part of sons to relieve them of their burdens." I added that Christianity enjoins even a higher love of parents than Confucianism, and said: "If on reaching your home, you show your mother your love for her by relieving her of this drudgery, she will be so astonished at the first that she will not commit suicide, at least until she sees what you are going to do; and when she learns of the kindness and thoughtfulness and self-sacrifice which Christianity produces in your heart, she will never be driven by it to suicide." I assured him this was the final tempta-

A New Standard of Work

tion of satan to keep him from yielding his heart to Christ, and that he must venture in this matter upon faith just as he must accept his own salvation by faith. The argument lasted until nearly midnight. At last he said: "My heart is so heavy and my conviction so deep that I must have relief and I will trust your statements and the promises of the Bible and surrender." He knelt with the missionary and myself and made a heart-broken prayer for himself, followed by prayers on our part, and soon the light came to his heart. Do you not think that young people in China have as deep a conviction of sin and recognize as fully the break which it is necessary for them to make with the world as young people in America? The mother did not kill herself.

PREACHING IN A HEATHEN TEMPLE

A "Gospel" for Heathenism

One winter day, after we had been in China some four or five months, we were traveling in Szechuen on our way to Suiling, two thousand miles west of Shanghai. In the evening we reached a city of some forty thousand inhabitants. When traveling, the missionaries stop not only with the missionaries of their own church, but with other Protestant missionaries when they cannot reach their own. If no missionaries are to be found, they frequently stop at their own or neighboring churches. But as there were

neither missionaries nor churches in that city, we went to the Chinese inn. We were shown to an inner room next to the household, because foreigners are always given one of the safest rooms in the house. Unfortunately the pig is usually kept at night also in the safest part of the house that he may not be stolen. The pig is therefore usually in a pen by the side of your room, or if your room happens to have a board floor, under the floor. In this case the floor was of clay, and as damp as many cellars in America. Not one house in a thousand has window glass, and this room had the customary opening covered with thin rice paper. The room was dirty and damp and cold and full of foul smells. The Chinese k'ang, or bed, is built of bricks, about the height of a lounge. It is covered with straw, and the straw and bricks are usually full of vermin. We spread our oil cloths carefully over the k'angs, set up our camp cots on top of the oil cloths, and made our beds on them. This work was soon ended, and while waiting for supper, which our Chinese cook was preparing, I went out and walked along the streets in order to get warm. We were in the latitude of New Orleans, and although the day was chilly, multitudes of Chinese people were out of doors. The street soon ran into a temple area, and we saw several hundred men there whose

The Chinese Inn

attention was immediately directed to our presence. I returned to the inn and asked Brother Johanson, who was conducting Mrs. Bashford and myself to the West China Conference, to bring his mandolin and we would hold a service. It is possible to secure a crowd and start a service almost anywhere in China within five minutes. We returned to the temple area and Mr. Johanson began to play the mandolin and sing that little hymn,

"Jesus loves me, this I know,
For the Bible tells me so."

Winning a Strange Crowd

We soon had a crowd of from five hundred to a thousand, and Brother Johanson soon had them attempting to sing the chorus. After the hymn I said to them that I would gladly explain the cause which brought us so many thousand li,[1] but that we were in the temple area and this Bible, the book which we had brought, contained a revelation that there was only one God, and condemned idol worship, and that I might be offending their idols by speaking in the temple area; and that as I was their guest, I must not give them or their idols needless offense. I paused for their consent. An appeal to the politeness of the Chinese never fails to secure a response, and they promptly bade me go on and speak freely my message. I then preached for

[1] About a third of a mile.

nearly half an hour on the text, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life." It is easy in China to convince the people of future punishment. The Chinese are not foolish enough to believe that a man can escape in the next world the consequences of his conduct in this world. Their own books teach in substance that whatsoever a man soweth that shall he also reap. They believe in a God who punishes. But when I told them of a God who loves men and who had sent his own Son to redeem them; when I told them that men had put this Son to death and that he had risen again from the dead; that he had ascended to heaven and that he had given his followers a commission to disciple all nations, and that we had a revelation from this God in our book; that this Jesus had appeared in Asia, and not in America; that he belonged to them as much as he belonged to us, that they were by creation God's children; and that God desired us all to find salvation through Jesus Christ, the story seemed literally too good to be true. Indeed, that word "Gospel," or "good news," has taken on an entirely new meaning since I have been in China.

Too Good to be True

At the close of the sermon, I asked them how many had ever heard the Gospel before. Not a man raised his hand or made any response.

Ready to Support a Teacher

The New Religion and Book

"Surely you have heard some missionary tell this story before," I said; but they replied that they had never heard it before. They added that they had heard about a Western religion, but that they had never listened to the story of it before this day. We showed them the Bible, but they said that they never had seen the book, and were anxious to have a copy left among them. I said to them: "I am not sure that I can find a person to come and teach you this religion. But if I can find a teacher, we could not teach the religion here in your temple, and you would need to find a hall or building where the religion could be taught." They thought they could rent a building. I added further that the first commandment in our Bible forbids idol worship; that our Bible declares the name of idols or other gods to be emptiness or nothingness; that there were no other gods and that they must give up idol worship if they wished to become Christians. I then appealed to them to know how many of them, from such knowledge as they now had of their idols on the one side and of this religion, desired to become Christians and would come to the new teacher for instruction, if I could find a teacher for them. I suppose two hundred and fifty of them promptly raised their hands. At the close of the service forty or fifty of them gathered around to assure me that they

could find a home for the teacher and a hall in which he could teach them, and that they would help support him if I would send a man to teach this new religion to them. Surely the set time of favor in China has come.

The Yielding of a Firm and Conservative People

You who read the story will think that the Chinese are simply children, ready to hear and adopt any new doctrine. Upon the contrary, they are the most firm and conservative people upon the face of the earth. Had our early missionaries seen any such manifestations of readiness upon the part of the Chinese to accept the Gospel, they would have thought the golden age of Christ to be at hand.

A LECTURE ON AMERICAN EDUCATION

Before Chinese Government Teachers

While I was in Peking in 1905 attending an interdenominational conference called to secure the agreement of missionaries upon certain translations of the Bible and hymns and upon other methods of Christian coöperation, I was invited to speak on "American Education" before the Chinese government teachers of Tientsin, the commercial metropolis of North China. The Commissioner of Education for the Chihli Province had kindly consented to preside upon the occasion; Dr. Hsi, President of the Imperial College of Physicians and Surgeons, a Chinese government school, also sat upon the platform

as a presiding officer. The audience was composed of native teachers in the government schools and the upper classmen from the College of Physicians and Surgeons. It was a non-Christian audience, and the lecture was upon a secular subject.

General and Industrial Education

I first gave an explanation of our American common school system which apparently interested them greatly. Next I discussed the question as to whether China should aim at an industrial or military education, pointing out the fact that Russia spends three cents per inhabitant for education and $2.04 per inhabitant for military purposes, and yet she was being worsted by Japan. On the contrary, I hoped that the example of Japan might not lead China to enter upon a military career. I pointed out the fact that China had abandoned feudalism, which is the military organization of society, two hundred years before Christ; that Europe had abandoned the feudal organization of society four or five hundred years ago; and that Japan had not abandoned feudalism until 1868; and appealed to the Chinese not to go back to the military system, which she had abandoned two thousand years before. I thought that the great competition of the twentieth century would be, not in war, but along the lines of commerce and industry, and that if China, like the United States, laid great

emphasis upon education and maintained a small standing army, she might be prepared to contend even with the United States for the industrial supremacy of the Pacific Basin in the twentieth century. I watched the audience closely and found those whom I judged to be the leaders nodding their heads as sentence after sentence was translated to them. Presently they began to nod their heads as I uttered each sentence, before the translation came, and I knew that I had the audience with me down to this point.

Moral and Spiritual Training

In the third place, I took up the question of moral and spiritual training, and told them that the real problem in Western nations was the closing of the chasm between our knowledge of what is right and our conduct, between our ideals and our daily lives. I told them frankly that the Western peoples had not succeeded in closing this chasm, that this was the great reproach upon our existing civilization. I told them with equal frankness that from observation in at least half the provinces of their empire, they had failed more fully than Western nations to close the chasm between their own ideals and their daily conduct, pointing them to the corruption of official life and the degradation of the daily life of the Chinese. I told them, in conclusion, that there was a body of people in Western nations who had more nearly closed that chasm than

any other people whom I had known, although they were far from being perfect; that these people were called Christians, and that Jesus Christ seemed to me to be the only Being who could enable us to close this chasm; that so far as Confucius and Buddha helped them toward the realization of their ideals in daily life, they were to follow their teaching; but that neither of these had any power to put life into their souls, and thus enable them to lead new lives; that only as they experienced the new birth through Jesus Christ and realized the indwelling of the Holy Spirit would they have power to lead this new life; that Jesus Christ gives light and life to the moral universe just as the sun gives light and life to the physical universe; and their civilization must be permeated by his presence, if it was to stand the strain of the twentieth century.

Threefold Education for an Empire

While the leaders stopped nodding their heads, when my remarks on Jesus were interpreted to them, yet they listened with great intensity. I closed the address somewhat anxious to know what effect I had produced and yet firm in the conviction that I had not transgressed the proper bounds of my subject; that I was to express to them my convictions as to what type of education would lift up and transform their empire, and that I had kept within bounds in presenting general education of the masses, industrial rather

than military education of the empire, and Christian education as the conditions essential to the transformation of Chinese civilization.

Christ the Only Hope of China

After I sat down the Commissioner of Education arose and thanked me with the customary Chinese politeness and assured the audience that a great statesman had come from the West and had spoken words of wisdom which he hoped they would treasure in their hearts and embody in their lives. Chinese politeness prompts strong praise. Dr. Hsi then arose and followed with the usual Chinese compliments, but used the word religious teacher instead of statesman, and surprised me by calling particular attention to the third division of my subject and saying that it was by far the most important division. He then added the sentence: "Jesus Christ is the only hope of China."

A Heathen Leader's Confession of Faith

I was astonished by Dr. Hsi's statement, coming from a heathen leader; and at the close of the service after the polite formalities of the farewell with the Chinese Commission of Education were finished, I turned to Dr. Hsi and asked him what led him to say that Jesus Christ is the only hope of China. He answered: "Because it is true." I replied: "Certainly, but where did you learn this doctrine?" He said that he had learned it from Dr. McKenzie. He saw my desire for further conversation and asked me to

How it Came About

dine with him the next day. Accordingly Mrs. Foster, of Washington, Mrs. Bashford, and myself were the guests the next afternoon of Dr. and Mrs. Hsi, and we talked over the matter of the Christian faith for more than an hour. He told me that he had discovered in Dr. McKenzie a power of self-control, of love manifesting itself in service, such as he had not found in himself or in the other Chinese, and he had asked Dr. McKenzie the secret of it. Dr. McKenzie had told him that it was due to Jesus Christ enthroned in his heart. Dr. Hsi said that he himself had sought and found this Jesus. I then said: "Why have you not made an open profession of religion and united with the church?" He replied that the church was not willing to receive him while he worshiped Confucius, and that as President of the College he was obliged to go through this form of worship with his pupils. He said that the pupils all knew that he was a Christian and that all his friends in the community knew that he attached no importance whatever to this Confucian worship; that the question which confronted him was the resignation of his position in order to join the church or the holding of his position so long as he was permitted openly to bear testimony in favor of Jesus Christ, and that he was a member of the Young Men's Christian Association. I left him to the guidance of the

Holy Spirit, urging him to follow the Spirit's directions upon this as upon all subjects arising for decision. I am sure that the time will soon come in China, as it has already come in Japan, when officeholders will not be compelled to join in heathen worship and when some at least of the official classes in China will become open Christians. In the meantime such men as Dr. Hsi are undermining the very foundations of heathenism, and are laying the foundations for the new Christianity even among the upper classes in the Chinese empire. The Western world is sometimes amazed by what seems to be a sudden and impulsive turning to Christ in China. But we must remember that a hundred years of Protestant missionary teaching and living has not gone for naught, that the foundations of heathenism are undermined, and that in many cases, the foundations of the new religion are being firmly laid even though they are still underneath the surface and are not seen by the world at large.

The Consummation of Early Struggles

We beg our readers not to permit this long narration of personal experiences to lead them to a false conclusion. I am not justified even in claiming the title of a missionary. Nor can China claim to be the only or the chief arena of the victories of the cross. India has made a far greater record for increase of membership in the Methodist Church during the last twenty

years than has China. The incidents narrated above can be more than matched by Bishops Thoburn, Warne, Oldham, and Robinson. In the Philippines, under Dr. Stuntz and other faithful missionaries, there has been a more marked turning to Christ and to Western civilization because of the break of the people with the Roman Catholic authorities. Our church in Korea made the greatest record of increase in membership in 1906 of any field in Methodism. The great mission fields of other churches present records of evangelization and of the building up of self-propagating churches not simply in process of development, but as nearing successful completion. When we see the deep conviction of sin which often attends the preaching of the gospel in pagan lands, the appeal which the gospel makes to individuals as in the case of the Chinese student, its invasion of the very citadel of paganism as in the temple service, and the turning of the leaders to Christ as in the case of Dr. Hsi, we are constrained to cry out in gratitude and wonder. "What hath God wrought!"

Korean Increase

CHAPTER IX

The Divine Providence and Missions

Experience of the Race Witnessing to Christ

The presence of God in missionary effort is demonstrated by the scientific test of experiment. Samuel Taylor Coleridge once wrote in substance: If one finds millions of human beings in an increasing number bearing testimony, during a period of eighteen centuries, to the peace and power and light which Christ has brought to their lives; if he hears not one dissenting testimony from a sincere follower of Christ; if, upon the contrary, he hears those who once followed Christ and then deserted him, later bearing testimony that their deepest peace and their greatest moral power were experienced during their union with him, what can he conclude save that Christianity finds its vindication in the deepest experience of the race? Here is the vindication by the scientific test of experiment. As, despite the spots which scientists may discover thereon, the sun is the light and life of the physical universe, so despite the discovery of any possible flaws in the Bible record, Jesus Christ remains the light and life of the moral universe. The high original aim of Ritschlianism in Germany was to demonstrate the validity of Christianity

without reference to criticism. Despite all historical, literary, or even philosophical objections against the Christian faith, Ritschl maintained that Christ so bears witness to himself in the hearts of those who accept him and to the world through the transformed lives of those who follow him as to supplant the higher rationalism by the highest rationalism. John Wesley did for modern Christendom in part what Bacon did for modern science. As Bacon called the scientists from abstract speculation to experiment as the test of scientific truth, so Wesley called the Christian world from theological speculation to Christian experience. His doctrine of the witness of the spirit in the heart of every true believer has done much to transform modern Christendom. Wesley's doctrine of Christian experience exactly matches Bacon's doctrine of scientific experiment. The Christian Church is moving from the theological basis to the basis of experience.

Satisfaction of Missionaries

But if we judge Christianity by the satisfaction it brings to the higher nature of those who follow Christ, is not the high degree in which missionaries enjoy this satisfaction at least striking? There is peace in all cases of earnest whole-hearted devotion. But where consecrated souls follow a serious misinterpretation of the Bible their disillusion sooner or later is inevitable.

If missionary work were due to fanaticism, the enchantment would have disappeared in a generation, just as has happened with the delusion of Dowieism. But the inward peace and the transforming power attending mission work has continued for centuries and indeed from the days of Christ. It is a constant marvel at home that those whose hearts have once become engrossed in missionary labor are uniformly eager to return to their fields. If Ritschlianism is correct in its aim to found the Christian Church on Christian experience, however incorrect its disregard of history and philosophy; if the Wesleyan movement was of God; if the whole tendency of the modern church is to fall back more and more from doctrinal standards upon Christian experience; if the early church, with its pentecostal experiences, testifies to the peace and power which Christ brings to the souls of his followers, then we must concede that God has vouchsafed to the missionaries more fully than to any other body of Christian workers this scientific test of experience as the divine vindication of their obedience to the laws of the universe.

Social and National Transformations

2. But the scientific test of Christian experience is more than subjective. Christianity demonstrates to the world its divine power by the transformation of the lives of those who follow Jesus Christ; and this transformation in the eyes of the

world is more and more complete and marvelous just in proportion to the obedience with which the professing Christian follows the laws of the universe. Imperfectly as the church thus far has followed Jesus, nevertheless she has never been without a vindication in history of her divine power to transform the lives as well as the hearts of men. The slow but gradual transformation of European civilization through the Christian faith, and the passage of the Mississippi Valley and indeed of the American continent from barbarism to civilization at a single leap, without intervening generations of semicivilization, furnish external proofs of the presence and power of Christ in the world today as convincing to all thoughtful minds as the miracle of the loaves and fishes or the stilling of the waves upon the sea. But if we find proofs that we are working in accordance with the laws of the universe and are supported by the divine power in the gradual transformation of the civilization of the home lands, we find still more marked proofs of the same in the more rapid transformation of heathen lands under missionary influences. Polygamy, foot-binding, the opium traffic, witchcraft, and superstition have been steadily opposed by missionaries in foreign lands and are beginning to disappear from the face of the earth. Modern education has been introduced into most,

Earlier Changes in Europe and America

if not all heathen lands by the missionaries. This is specifically true of Japan, China, Siam, India, Turkey, and Africa. The Methodist Episcopal Church introduced the first modern hospital, the first theological school, the first type of the public school, and the first college for Western learning into West China, while the Canadian Methodists introduced the first printing presses. Ninety per cent of our members in that province are adult men, and through missionary effort ninety per cent of these men can read and write as compared with ten per cent of their neighbors. The Commercial Press at Shanghai, which is earning ten per cent on the capital of $500,000, and is unable to supply text-books of Western science sufficient to meet the demand, was organized by half a dozen young men, trained by that veteran missionary, Dr. Allen of the Methodist Episcopal Church, South. The primary, intermediate, and normal schools of India and Ceylon started by the missionaries have so met the approbation of the government as to receive annual grants of aid. Robert College, Constantinople, is teaching a dozen different nationalities of young men the Western civilization. The students in attendance at our mission school at Singapore are substituting the English language for thirty-seven Asiatic dialects. Throughout the Pacific Islands, India, Turkey, Bulgaria,

Agencies of Enlightenment

Siam, Japan, and China the Bible has been translated into the vernacular, and modern literatures are springing up in these lands through missionary effort. Robert College at Constantinople, the Protestant Syrian College at Beirut, the Christian College on the Euphrates, the Peking University, Saint John's College at Shanghai and the Christian colleges of India are transforming the civilizations of the lands in which they are located. Maclay, Verbeck, and Harris in Japan; Moffatt and Livingstone in Africa; Butler and Thoburn in India; Griffith John, David Hill, William Ashmore, Dr. Martin, H. H. Lowry, Arthur Smith, and Dr. Allen in China, are transforming the civilization of empires. Here, then, is the scientific test not simply of inward experiences but of outward transformations wrought by the power of God.

Testimony of Observers

Listen to the testimony of impartial observers in regard to the achievements of missionaries. Darwin, who ranks with Newton, Bacon, and Copernicus, writes: "I took leave of the missionaries with feelings of great respect for their useful and upright characters. The march of improvement consequent upon the introduction of Christianity throughout the South Sea probably stands by itself in the records of history." Professor Silliman, of Yale University, says: "It would be impossible for the historian of the

islands of the Pacific to ignore the important contributions of the American missionaries to science." Hon. Charles Denby writes: "He who teaches Christianity teaches modern civilization." Phillips Brooks wrote from India: "Tell your friends who do not believe in foreign missions that three weeks' study of foreign mission work in India would convert them wholly." William Jennings Bryan wrote: "I do not apologize for mentioning from time to time the institutions which altruistic Americans have scattered over the Orient. If we cannot boast that the sun never sets on American territory, we can find satisfaction in the fact that the sun never sets upon American philanthropy. If the boom of our cannon does not follow the orb of day in his daily round, the grateful thanks of those who have been the beneficiaries of American generosity form a chorus that encircles the globe." Robert Louis Stevenson wrote: "I had conceived a great prejudice against missions in the South Seas, and I had no sooner come there than that prejudice was at first reduced, and then at last annihilated. Those who deblatterate against missions have only one thing to do—go and see them on the spot." Marquis Ito bears testimony: "Japan's progress and development are largely due to the influence of missionaries exerted in right directions when Japan was first

Our Altruistic Service in the Orient

studying the outer world." Chulalongkorn, the King of Siam, reports: "The American missionaries have done more to advance the welfare of my country and people than any other foreign influence." One of the Chinese High Commissioners to foreign lands spoke in high praise of the unselfish spirit of the missionaries and of the great service they are rendering China. The Geographer Meiniche wrote: "It is scarcely possible to deny the extraordinary importance of the missionary efforts of our time. They are only in their infancy; yet it is certain that they will wholly transform the natures and relations of the non-Christian peoples and produce one of the most magnificent and colossal revolutions that human history records."

Missions a Key to History as a Whole

3. The presence of God in missions grows more impressive when we lift our eyes from the events occurring immediately around us to a survey of history as a whole. Professor R. T. Stevenson has furnished in a brief, packed volume on The Missionary Interpretation of History a truer key to history than are Buckle's ponderous volumes on the history of European civilization because the divine providence is a vastly more potent force in shaping the history of nations and of ages than the external environments of men.

Summary

Let me summarize the divine sweep of world-

evangelization seen in the unfolding history of the centuries.

The First Thousand Years

(1) It took a thousand years to evangelize—not to Christianize—but simply to give the good news of the Gospel to fifty million souls. Moreover, these one thousand years were the beginning of the dispensation of the Spirit inaugurated at Pentecost, the period in which the style of preaching was set by Peter whose sermon brought three thousand to repentance, whose type of evangelism was set by Paul who invaded all Europe with his faith; above all this first period was inaugurated by Christ in that life and death through which he reorganized society and redated history. This thousand years so gloriously inaugurated witnessed the evangelization of fifty million people. Surely the power of God was manifest in the history of the church.

The Next Five Hundred Years

(2) Earthly empires lose their glory in a thousand years; but Christ was simply coming into possession of his powers during the first millennium. The evangelization of fifty millions of souls in a thousand years was a triumph of grace; but he accomplished as much in the next five hundred years as he had accomplished in the preceding one thousand years; and at the Reformation there were one hundred million people who had heard the glad tidings of the Gospel. Thus Christ accomplished as much in the evangeliza-

tion of the world during the third five hundred years of the existence of his church upon earth as during the first two periods of five hundred years each. While earthly kingdoms waned, the heavenly kingdom was growing in strength from century to century, from millennium to millennium.

The Subsequent Three Centuries

(3) Surely fifteen hundred years exhaust the vitality of earthly empires. Neither Greece, nor Rome, nor Babylon, nor Assyria, nor France, nor Spain, nor England, nor the United States has lasted for fifteen hundred years. Only one civilization, and that the Chinese, has existed so long. But the kingdom founded by Jesus Christ did not lose its power during the first millennium and a half of its existence. During the next three hundred years, Christ accomplished as much for the evangelization of the human race as during the preceding fifteen hundred years. One hundred millions had heard the Gospel at the beginning of the sixteenth century; two hundred millions had heard the Gospel at the beginning of the nineteenth century. I do not think there was any violation of law in this strange manifestation of unearthly power in the kingdom of Jesus Christ. There has been simply the manifestation in accordance with the laws of the universe of a higher than earthly power. But surely not any man who looks facts in the face can fail

to recognize that Jesus Christ has made good his pledge to use the divine resources for the enlargement of the kingdom: "Lo, I am with you always, even unto the end of the world."

The Nineteenth Century

(4) It is not common to regard the last century as a century of miracles, unless we speak of the miracles of science. But in the same sense in which the last century witnessed miracles of science, it has also witnessed miracles of grace. In neither case was law violated; in neither case were we treated to prodigies: in both cases there was marvelous advance. Astounding as the claim sounds, it is literally true that the work of evangelizing the human race made more progress during the last one hundred years than during the preceding eighteen hundred years. While there were two hundred million people on earth in 1800 who had heard the glad tidings of the Gospel, at least five hundred millions on earth today know that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Judged by human history God is interested in this work, and God is accomplishing his purpose. You and I may grow discouraged if we will; we may lie down under our burdens if we will; we may abandon the task as hopeless if we will; we may denounce the missionaries as fanatics if we will; or we may be honest enough

and fair enough to go back of the missionaries and treat Christianity as an iridescent dream, and the Golden Rule as sky-parlor politics. But whatever you or I do or fail to do, Jesus Christ will carry forward this task of the evangelization of the race. Surely in view of what has been accomplished in the last nineteen hundred years, we may anticipate that a thousand million people will be evangelized at the close of the present century.

Increasing Rate of Christian Progress

In view of the increasing rate of modern Christian progress, the evangelization of the race in the present generation is within the range of possibilities. In China, Morrison needed twenty-seven years to win his first three converts to Christ. Our own church needed ten years to persuade the first native of China to be baptized. Upon the other hand, during the last year the lives of a thousand people were surely being transformed in our Methodist colleges alone, two thousand more in our boarding schools, five thousand more in our day schools; while forty thousand inquirers came to our churches, and one hundred and sixty thousand came to our hospitals for help in body and soul. And yet our church was doing only one fifth of the work accomplished by Protestant Christianity in China last year. The early missionaries in China would have looked upon any such results as miracles.

India records equal, if not greater, miracles of grace. In the Philippines and in Korea we are witnessing races born in a day. Africa is striding into view by the triumphs of the cross. South America is summoning us to give light and life to her struggling millions, and to lay the foundations of Christian education and civilization for the hundred millions who are soon to occupy that continent.

Power of Modern Inventions and Wealth

Modern inventions reduce the cost of printing the Bible, so that a single gift of four million dollars will enable the American Bible Society to produce fifty million copies of the Chinese Bible. With the aid of missionaries and native Christians, these fifty million copies could be distributed throughout the empire at the cost of a million dollars more. It is thus within the power of our church alone, or even of some wealthy Christian man, to evangelize all China within the next fifteen or twenty years more fully than Europe was evangelized at the time of the Reformation. Some business man may enter into partnership with God and become the providential agent for bringing to the knowledge of him a larger number of people than did Cyrus through ruling the Persian kingdom.

Secular Seed Bearing Spiritual Fruit

One other fact must be borne in mind, namely, that God works in all history, and that so-called secular seed often bears spiritual fruit. Greece

though conquered yet transformed the civilization of Macedon by means of the Greek language which Alexander adopted, and the literature, philosophy, and civilization which that language carried with it. Rome when conquered nevertheless transformed the civilization of her Frank and Teutonic conquerors in the same manner. Is it not significant, therefore, that not simply missionary schools and private schools, but government schools in India, Japan, China, Africa, and parts of South America are teaching the English language? Christ has not limited his progress to the achievements of the little band of missionaries now working in these empires. The crude attempts of young foreigners who have picked up a little English at our mission schools to teach their fellows our English tongue are so full of mistakes as to make laughter almost irresistible. But our laughter should be mingled with the song of triumph, for the wings of our English speech will carry our Protestant Christianity to the ends of the earth, as Greek and Roman civilizations were carried to western Asia and northern Europe on the wings of the Greek and the Latin languages.

The Sweep of God's Kingdom and Promise

In closing let us lift our eyes once more to the divine sweep of the kingdom of heaven on earth and to the unfailing promise of God. "My word shall not return unto me void, but shall accom-

plish that whereunto I sent it." Read Nettleton's free translation of Ephesians 3. 8: "By revelation the [eternal] secret was made known to me, which in other generations was not made known to the sons of men, that the heathen are heirs and participators and shareholders of the promise in Christ Jesus through the Gospel; of which I became a minister by the free gift of God, . . . to me the very least of all the holy this gift was entrusted—to proclaim to the heathen the good news of the immeasurable wealth of Christ and to throw light upon what is the administration of the mystery which was hidden for ages with God the creator of all things." Read again that divine promise from the fifth to seventh verses of the ninth chapter of Isaiah; the first half of which has been fulfilled: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and he shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, the Prince of Peace. Of the increase of his government and of peace there shall be no end upon the throne of David. The zeal [not of man but] of Jehovah of hosts shall perform this." Read once more in view of the accomplishments of the past century the promise of the Master and it will hearten you for the completion of the task; notice in reading how the command is preceded by the assurance of the Master's

The Immeasurable Wealth of Christ

power and followed by the Master's promise to be with us unto the end of the ages: "All authority hath been given unto me in heaven and on earth; Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world."

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